1.

A LETTER

From a Minister in

His Excellence His Army,

To a Brother of his in

LONDON,

By way of prevention to
MERCURIUS AULICUS
and his Complices.

Dated from my Lord Generalls Quarter before

READING.

April 18. 1643.

London, Printed for *J. Rothwell*, and *S. Gellibrand*.
April 20. 1643.

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MVSEVM
BRITAN
NICVM

A Letter from a Minister in the Army, to his Brother in LONDON.

Brother,

I Know my friends are full of expectation, & I am not unwilling to take a little paine to satisfie them: But if they will not be satisfied without the storming or taking the Town, they cannot yet be satisfied: if the truth will give any satisfaction, it is this: We marched from *Windsor* to *Maydenhead*, on Thursday after noon; from thence to *Ockingham* on Friday, and so to a place on the West of *Reading*, a mile from the Town, where my Lord Generalls Quarters at the house of one Sir *John Blachgrave*, with the Souldiers in the fields about. On Saturday afternoon, toward night, we faced the Town: in the night Major Gen: went up with his Regiment, and a Work was made to plant Ordnance on, which began to play on Sunday mor-

morning early, and battered the Fort and Works next them, which yet they diligently make up. On Sunday night Sir *Iohn Meldrum* commanded with his own Regiment, Sir *William Cunſtables*, and Col: *Barelayes*, who went on with the Works. Laſt night Col: *Langham* commanded, having with him his own Regiment, my Lord Generalls, and Colonell *Hampdens*; and the Works are now brought within leſſe then half a Musket ſhot of the Town. It may be our friends at *London* expect we ſhould have ſtormed the Town, and entred it before this; but they may be miſtaken at that diſtance: they have in the Town about 3000 men, which they have a liberty of drawing down to that part of the Town next us, in regard we have no Forces on the other ſide, my Lord *Grey* being not yet come to us, though we doubt not of him this night, or to morrow morning. We have had intelligence out of the Town, that ſay we have kill'd and hurt many of their men, notwithſtanding the advantage of their Works, Colonell *Bolles*, as is reported, for one; and that their Proviſion is ſcarce, but as yet it is not ſtopped, as were to be wiſhed; yet we have taken up *Caveſham* bridge, and left no way to them, but by Boat, or by *Henley*. We hear of ſome of the Kings Forces marching down on the other ſide the water to their relief, if it may be, I hope they will be prevented. At our firſt approach, our Proviſi-

on.

on was very ſcant, but I hope we ſhall now have it more plentifully; hungry dayes, and cold nights would have abated the courage of our Souldiers, were they not very hearty in the buſineſſe: Let our friends rather ſtrive to have their prayers for us warm as the day, then their cenſures ſharp as the night: If we be to blame, it was for coming hither, which yet muſt not be too ſoon; I know no miſcarriage ſince we came. Our loſſe hath been very little, conſidering our danger, working and lying ſo neer them; I think we have not loſt above 8 or 10 men in Service, two or three have been kill'd through curioſity, and ſome hurt by accident, as ſome of Sir *John Meldrums* Regiment yeſterday, by blowing up Powder, and this morning three or four ſlain, and ſome were hurt by the breaking of a Carriage by ſome Powder fired about through improvidence. Sir *Anthony Saint-John*, a Captain of my Lord Generalls Regiment hurt by it; it was reported Major *Ingolſby* was ſlain, and Lievtenant Colonell *Barriff* hurt, but no ſuch matter: We have loſt no Officer ſince our ſitting down, but one Lievtenant *Price*, of the Major Generalls Regiment. Though our work be hard, yet our Souldiers are hearty, but it muſt not be expected they ſhould overcome impoſſibilities, ſo as by a bare aſſault to get over Palliſadoes, Ditches very deep, and Breſt-Works. They have in Town ten ſmall Braſſe Pieces, two

bigger

bigger of Iron, three Troops of Horſe. As we have not aſſaulted, ſo neither they ſallyed forth to do any thing worth the naming. Take heed your deſires of ſtorming be not too ſoon fulfilled; if it be not done with all circumſpection, it will not onely loſe many lives, but endanger the whole Army and Kingdom, for ought I know: Adde therefore to your faith patience; we could be as willing to change our Quarters, as you to have us; Me thinks you ſhould be preparing a ſupply, to further the beſt, and to prevent the worſt. I thought fit to write this, not onely for your own ſatisfaction, but to prevent *Mercurius Aulicus*, who I doubt not will tell you ſtrange ſtories ſhortly. This may ſerve as a battery upon the refuge of lies, which is our enemies ſtrong retreat; as ſome out of the Town tell us, they encourage their Souldiers by telling them our Ordnance are broke, their ſupplies at hand, they ſee our men fall in great numbers. This night Major Gen: commands in the approaches, his own Regiment, my Lord *Roberts*, and Col: *Hoborne*, with three Regiments more, as a reſerve to them, which is the conſtant courſe: It may be the difference of my profeſſion may make me miſſe in terms and circumſtances, but you may take this for the ſubſtance and truth of our condition. Onely I may further adde, for I ſhall not conceal any thing, though to our diſadvantage, That there is a Supply of ſtrength come

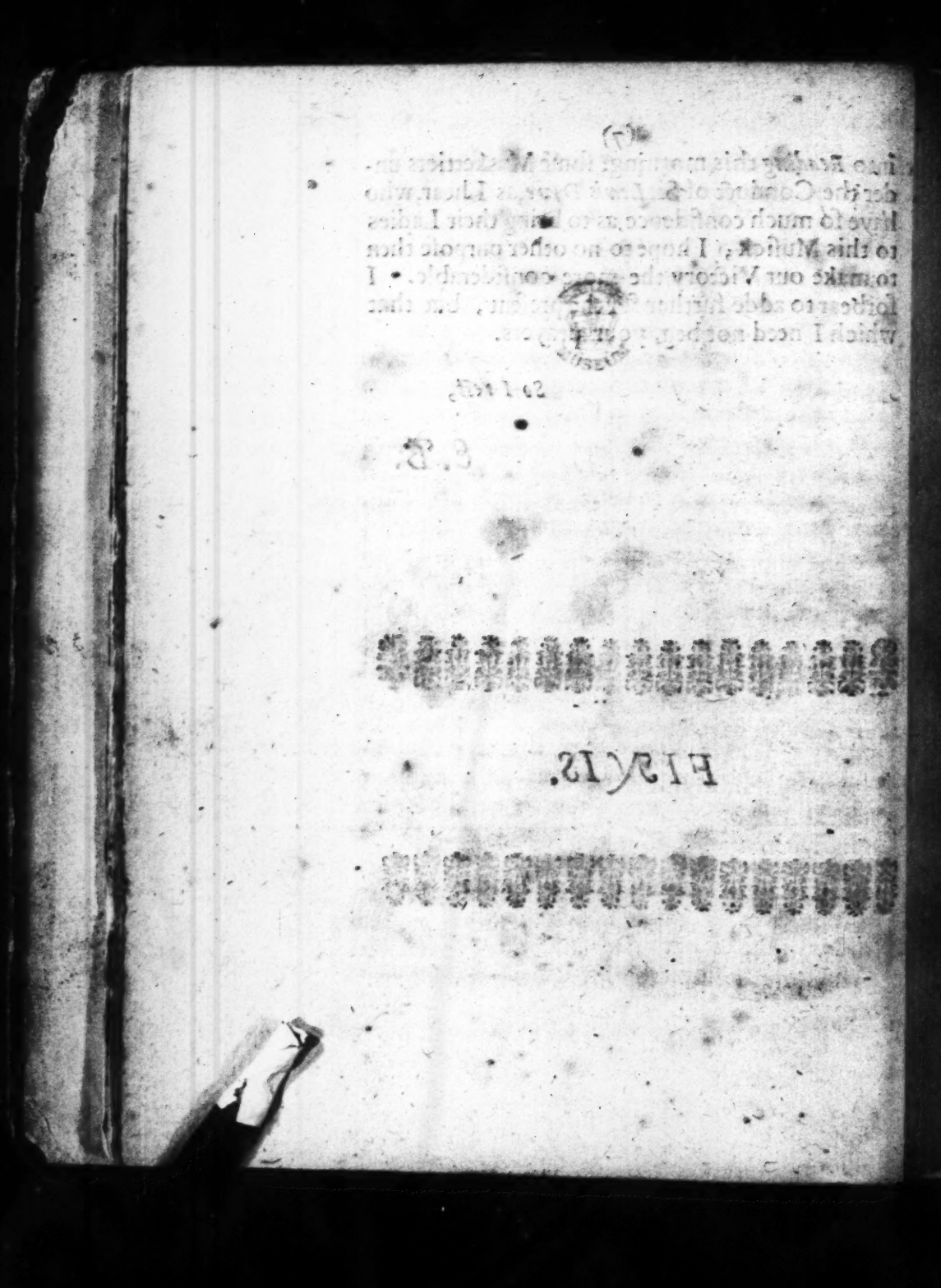
into

into *Reading* this morning, ſome Muskettiers under the Conduct of Sir *Lewis Dyve*, as I hear, who have ſo much confidence, as to bring their Ladies to this Muſick; I hope to no other purpoſe then to make our Victory the more conſiderable. I forbear to adde further for the preſent, but that which I need not beg, your prayers.

So I reſt,

E. B.

FINIS.



2

Good and true Newes

FROM

REDDING,

Reading

BEING

An exact Relation of the proceedings of his Excellence the Earl of ESSEX, ſince he advanced from *Windſore*, the true eſtate of the Siege, what number of men ſlain, what Workes his Excellency hath gained from the Enemy, in what poſſibility he is of taking the town, faithfully related.

With a true Relation of the acceſſe of Forces to the Lord Generall, ſince his going before *Redding*.

Printed at the deſires of many, to un-deceive the People, from the lying reports raiſed by Malignants.

LONDON

Printed for *J. G.* to be ſold at the *Galley* April 20 in Corn-hill. 1643.

Good and true News

FROM

READING.

BEING

An exact Relation of the proceedings of

His Excellence the Earl of E[illegible]s since he

[illegible]

[illegible]

[illegible]

True intelligence from the Siege at

READING.

WE have now at laſt quitted our old Quarters, and hope to give the world notice, it was reaſon and judgement that kept us ſo long at *Windſore*, and not cowardice, or ill will to the Cauſe: and though perhaps ſome Officers have been faulty (as what Army is free) yet as true it is, that thoſe failings have been preſented through the multiplying glaſſe of envy, jealouſie and feare, and you may well believe there hath been a ſtrong malignant influence fomenting and imbittering theſe jealouſies and repinings which you have been too much guilty of: our enemies know well, if they can but make us ſuſpect our friends, they have laid a good ground for diviſion, and you know the Proverb, *Divide and raigne*. But I know it is Newes, not Counſell you

expect from a Leaguer: wherefore I ſhall ſatisfie you of the true ſtate of our Army here. When my Lord Generall removed from *Windſore*, it was generally given out we were to go for *Oxford*, which we believed; becauſe my Lord in his march ſeemed to paſſe by *Redding*, which, it ſeems he did to buſie their heads in taking care to provide for *Oxford*, that ſo *Redding* being neglected, he might take them leſſe provided for a ſiege, which fell out accordingly: for my Lord ſuddenly wheeling about came before *Redding*, he ſummoned the towne for the King and Parliament, but *Aſton* the Governour (a Papiſt, and one that is guilty of divers murders) anſwered very reſolutely, *He would keep the town or ſtarve in it*, my Lord ſent to them to have the women and children let out, which he refuſed, my Lord ſeeing that the town muſt be caried by the Gun & Spade, and not by words, went that way to work, and is very like to ſpeed. The

The Town is very ſtrongly fortefied, many out-workes, commanded by ſome main Bulwarkes, more inward, the Garriſon 3000. or more, beſides the Townesmen, there are neare 22. pieces of Ordnance, to tell you the particular Quarters of each Regiment were uſeleſſe to you, being you know not the Town, onely in generall thus, my Lord incampt on the Weſt ſide of the Town, between Redding and Oxford, the better to hinder any aid that ſhould come from thence to the town, he alſo tooke care to ſecure the River, that no relieſe ſhould come that way, then fell wee preſently to worke with the Spade, to intrench our Quarters, which worke was carried on with more facillity and ſpeed then could be expected, the ſouldiers (herein right ſouldiers) (being willing to fight with the Spade as well as the Sword) ſucceſsively relieving one another, Night and Day, the next worke was to view the ground, for to make our approaches, to which purpoſe eight went out, of which number the alworthy Major SKIPPON was one, the Enemy perceiving our intention, laboured by their ſhot, and by ſetting ſome Barns on fire, that by the

ſmoake

ſmoake that ſo they might hinder them but yet they did their worke, and God kept them ſafe, onely one a mean Officer received a ſhot. Sergeant Major being returned, wee began to make our approaches, eſpecially towards a hill called Cauſam-hill, which the Enemy had fortified, being it commands the Town, by our aproaches we have gained moſt part of the hill, and driven the Enemy to his more inward workes, on this hill wee have raiſed ſome Batteries, that do much annoy the Enemy, we draw on our work amain, to the Enemies remaining ſtrengths, and have brought them in ſome places within halfe Muſket ſhot, in deſpight of the Enemies Muſket or Cannon, which you may thinke have not been idle, ſo that we hope to gain it in a ſhort time, though the Enemy have many Workes one within another, they had planted ſome Ordnance in a Steeple, but we have made them ſeek their Ordnance in the ruines of the Steeple, the like we have done to ſome of their chiefe ſtrengths, for our Cannon has not reſted, ſome night ſallies they have made out of the town, but have been beaten in with loſſe, our men are very forward,

and

and would carry the town by an assault, but our prudent Generall had rather loose a little time to gain it, then loose so much good blood, wee hope to carry it in 3. or foure dayes, if not we believe my Lord Generall will advance towards Oxford, and leave Major Generall with part of his Forces to take in this Town, our Workes beeing by this time finisht, our souldiers have won some out workes, which they have left, as being no way usefull to them, what ever lying reports ye have in London, this is the truth, wee have not lost above Fifteene men by the Enemy, and tenne or twelve slain and maimed by a Bartell of Powder that was set on fire by a mischance, the Country comes in exceedingly, you may do well to send as many of your Forces as you can spare, to surprize those Rascals, while my Lord goeth to Oxford, you must not expect long Letters from a Leaguer, but I have been the longer, to contradict those false lies that wee heare are among you, you shall heare from me by the next, farewell.

From the Leaguer before Reading April 17.

SIr, I am glad you received my laſt, I wonder your malignants are ſo ſilly to chuſe this place for the ſcene of their lies, where they may be ſo eaſily diſproved, but cuſtom hath hardned them in lying, and made them ſhameleſſe, believe it Sir there hath not been 20. men kild by the Enemy ſince we lay before this Town, we have now gained *Cauſam*-hill, have beate the enemy from the Church in the bottome, and are now maſters of that part of the town on this ſide the Bridge, and hope to maſter the reſt ſhortly, on munday the Governour *Aſton* offered to render the town, if he might march away with Bag, and Baggage, it was anſwered that we came for the men, not for the Town, it is ſince reported they would yeeld the town upon quarter, and leave to paſſe to his Majeſty without their Arms, which is ſaid is denied, becauſe they refuſed quarter before, there are 7. broken Regiments in the town, in all about 3000. men, wee hope by this Siege to ingage them to a Battell, of which there is ſome probability, for the King drawes his forces together, and the Parliament do the like, Prince Rupert they ſay, and Haſtings are come to Oxford, but tis certain they were at Litchfield the 16. of this moneth, the Lord Grey is joyned with his Excellency, and hath brought 7000. Horſe and Foot, the Garriſon and country Voluntiers with Colonell Goodwin are about 5000. 3. or 4000. voluntiers are come in to my Lord Generall, out of the adjacent Counties, ſo that it is all the Campe talke, that if the Cavaliers come not out of Oxford to meet us here, that we ſhall ſpeedily find them at Oxford, except they run for it, for we hope to play them ſuch loud Muſicke with our Campe Organs, as ſhall make their beſt Bulwarks quake, we expect to meet Sir William Waller at Oxford with 8000. men, be confident in a weekes time you ſhall ſee the ſcales turne: if wee remove from Redding, Sergeant Major Skippon ſhall be left to continue this Siege, with ſufficient ſtrength, I pray God teach our hearts to pray, and our fingers to fight. *Vale.*

K. P. P. London
Speciall Passages from Parliament

A Number 3. 41

CONTINVATION

Of certain Speciall and Remarkable passages informed to both Houses of PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 13. of Aprill, till Thursday the 20. of Aprill 1643.

Containing these particulars, *viz.*

1. A true and exact relation of a late Message to the Parliament from the Kingdome of Scotland, concerning the present affaires there, and of their summoning all such of their Kingdom that are in the Kings Army to returne into Scotland by a certaine time, or forfeite their Estates.
2. A true relation of the last Letters from Devonshire of the late proceedings of the Parliaments forces, and Lord Hopton.
3. A true relation of letters from Nottinghamshire, of the present state of things in that County, Newarke upon Trent, and Lincolneshire.
4. A true relation of the taking of a welsh ship with Armes and provisions going to assist the Lord Hopton, and his associates in the West.
5. A true relation of Letters from Yorkeshire of the Lord Fairfax removing the siege from before Leeds, and a great defeate given to the Popish Army, and the taking of 400. horse and foot Prisoners.
6. A true relation of Captaine Hothams going into Lincolneshire, and what losse he sustayned upon falling upon Grantham.
7. A true relation of a Letter from the King of France touching the Cappuchine Friers.
8. An Exact relation of the discovery of A treacherous conspiracy, by which the King of France was poysoned.
9. A true relation of the returne of the Parliament Committee from Oxford, and the Accompt they made to the houses on munday last, concerning the Treaty, and the houses proceedings upon the same.
10. A true relation of the severall passages that hath happened betweene the Lord Generall and the Kings Forces at the seige of Reading since Sunday last.
11. A true relation of Newes from Oxford, in what state things be there, and what forces the Parliament hath thereabouts to besiege Oxford.
12. An Order of Parliament for the keeping of this next Terme at Westminster, notwithstanding the Kings Proclamation against it.
13. A true relation of newes from Cambridge, and of Colonell Cromwells going towards Lincolneshire.
14. A true relation of newes from Kent of their raising of forces to assist the Parliament.
15. Of the Lord Capels raising of forces in Shropshire against the Parliament, and some other further newes from thence.
16. A true relation of more letters to the Parliament on wednesday last, concerning the rest the news of Reading.

Aprill 20. Printed for E. Lowe, and Francis Coles, by the Old Bayle. 1643.

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to both Houses of Parliament, and otherwise from divers parts of this Kingdome,

From Thursday the 13. of April, till Thursday the 20. of Aprill 1643.

THe most remarkable passages since the last are these, the states of the Kingdom of Scotland sent a Message to the Parliament, desiring them to send a List of all the Scots that serve in their Army, and also the names of all such, as they have knowledge are in the Kings Army, for that they have lately made Proclamation for all such as are not imployed in the Parliaments service, and the service of that state here in England to returne into Scotland by such a time, or else forfeite all their Lands and goods, in that Kingdome and if they have neither Lands nor goods there, that they shall then be for ever banished from thence, and they further take notice of his Majesties detaining their Commissioners at Oxford, and they sent a Message to his Majesty that he would be pleased to suffer them to return backe, and to be in Scotland by the fourth of May next, which if it shall be denyed, they shall take it as a breach of the peace betweene both Kingdomes.

The letters from Devonshire on Munday last, specifie that there was ten dayes added to the Treaty, but the Lord Hoptons conspiracy against Beddiford a Port Towne, that he might bring over the

the Welsh forces the better to his assistance, hath broke it off; and the rather for that, the Devonshire men intercepted a letter comming from Oxford to the Lord Hopton, and the Cornish Commissioners, by which another plot was discovered, for the apprehending of the Devonshire Gentlemen that treated with the Lord Hopton.

Out of Nottinghamshire it is informed, that the Cavaliers in Newarke upon Trent, are making ready to besiedge the Towne of Nottingham, which caused the Townesmen there to be in great perplexitie and distresse, because they are not of any considerable strength to oppose them, or to hould out until aide come to rescue and relive them, and their affrightment is the greater, because they know not from whence to expect any relefe, in regard that the Earle of Lincolne, and the Lord Willoughby of Parham, are scarceable to defend the City of Lincolne against those Newarke Cavaliers, who have almost overrunne all Lincolnshire, through either the cowardlinesse or treachery of the Inhabitants of that County, yet it may please God to send them help, and to rescue them out of the hands of their malitious enemies, for Colonell Cromwell is lately marched from Cambridge with three thousand Horse and foote into Lincolnshire, to bridle the envy of those Cavaliers, and to stop their outragious carriage, which is now come downe as farre as Peterborough, and they have Plundered all that part of Northamptonshire that lieth about Gowdie, which things had not happened, if Colonell Pickard had not retreated, when he entred Lincolnshire, for those parts were almost in possession of the Towne of Newarke. And it is also informed from thence, that there is a military Company of Clergymen, in number about fourescore, whose Captaine is Doctor Dinnicy, and all the Officers of that band are Clergymen, those of the Regiment are Deanes and Companions, and all Clergymen, those of the Troope are Prebends, and Clergymen, those of the Foote are Parsons and Vicars, and now in order to fight with the malignant party, because their leaders spiritual have so blinded the ignorant Clergy, that they say they fight for the Church, and for the Gospell, and for the Bible, and for Christ, and for Religion, and for the Protestant profession, and for the Kings Majesty, and for the Parliament, and for the Kingdome, and for the Lawes, and for the Liberties of the Subject, and by the Earle of Warwick, to guard the person of

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the Sea, have lately fallen upon a Spanish man of Warre, going to releive the rebels in Ireland as is conceived, with great store of ammunition and some men, that they had a very hot fight, and at length drove the said Spanish man of Warre into Holohead, but as then had not taken her. And that some of the Shipping at Barnestable have lately taken a Welsh Ship going to the Lord Hopton with ammunition and some moneys, and that there was some letters found in the Ship, which doe intimate that the Lord Herbert had a great defeat by Sir William Wallers forces, and that the Lord Herbert hath since by accident broke his arme.

By letters from Somersetshire specifie the taking of the foresaid Welsh Ship, after a strange manner but very true, which is that they being driven upon the Coast neere Barnestable, tooke Harbour at a place where no boates could have accesse to her, and thereupon Captaine Pophams Troope of Horse ridd into the Sea discarged their Carbines and boarded the ship.

The letters from Yorkshire on Munday last signifie at large the present state of things there, and confute the late reporte of the routing of the Lord Fairfax forces, it being informed that the Lord Fairfax was to divers dayes beleaguered in Leeds but he bravely defended it, and sallied out of the Towne youthe enemie, who were about 8000 fought with them and afterwards returned again into Leeds with 60 of his enemies Prisoners, and with his Ordnance and Dragoones maintained his workes and lost not a foote of Ground, though the enemy were dayly and hourly at their approches neere the workes, and keepe him in continuall alarums for three dayes together thinking thereby to tyre him not knowing his forces to be very considerable in comparison of theirs, by reason of Sir Hugh Cholmeleys revolt and Captaine Hothams going into Lincolnshire with nine Troopes of Horse, yet the Lord Fairfax with the assistance of the west Riding (whose affections to the Parliament have bine very largely shewed) hath so lately raised their seidge falleth upon the reare of the Popish Army, and taken 400. horse and foote Prisoners with good store of Armes, this also informed that part of the said Popish Army are for certaine come as farr as Doncaster, and all other part of them at Wakefield, intending

ing to enter Lincolneshire presently, if not prevented.

Vpon Captaine Hotsham's going into Lincolneshire as is before related, with his Troops of horse he set upon Grantham possessed by the Newarke forces, but the enemy being much strong for him, he lost many of his men, had some taken prisoners, and is retreated to Lincolne.

The Parliament hath received letters from the King of France by which he seemeth displeased at the remouing out of the Capuchine Friars from Summerset house, and complaineth that it is a breach of the Articles, and desireth satisfaction, which Letter the Parliament upon consideration have referred to a Committee to draw up an answere to satisfie the French King concerning the same.

From France it is also certainely informed that the King is not likely to recover his poysoned sickenesse, that the Kings owne Confessor and twelve Iesuits are apprehended upon the fact, and that Secretary Windebanke (who fled from hence not daring to abide tryall of Parliament) is suspected to have a hand in the businesse, but escapped.

Vpon a Proclamation of the Kings for the keeping of a part of this next Easter Terme at Oxford, the Parliament doe oppose a declaration against it, setting forth diverse reasons how the same would be very prejudiciall to the Commonwealth, if the said Terme should be kept in any other place but in their vsuall places, and ordered that no Iudge, or other person belonging to any of his Majesties Courts should repaire to Oxford for the keeping of the Term there as was commanded, and that those that are gone thither belonging to the said Court, doe forthwith returne, and attend upon their places for this next terme at Westminster, and it is further ordered that no judgment, decree, or Order, that shall be made at any of the said Courts at Oxford shall be binding, and that all Iudges Officers and other Persons shall be protected by authority of Parliament, for obeying this Order, and the Contemners punished as disturbers of the peace of the Kingdome.

On Munday last the Earle of Northumberland and the rest of the Committee came back from Oxford to the Parliament, according to the summons sent unto them, and they gave the Houses a punctuall accompt

accompt of their proceeding at Oxford upon the Treaty; whereupon the Parliament are upon passing a Declaration to set forth to the Kingdome, how the Treaty hath beene spent thus far, so the whole Kingdome may with more cheerefulnesse joyne with the Parliament in this warre, since nothing but delatory expressions can be obtained upon the Treaty to gaine time for the destruction of the Kingdome.

It is also since further informed that the Lord Gray of Wake is come to the Lord Generall with 500. horse and foote that Colonel Goodwin is advanced from Alisbury and is by this time as is supposed before Oxford, Sir William Waler being expected every howre to joyne with him, and the Lord Generall it is said hath drawne out a part of his forces from before Redding and sent to their assistance whereby the better to besiege Oxford.

And from Oxford it is certified that Prince Robert is not as yet come thither, but remaines before Litchfield, nor Prince Maurice who will not easily get to Oxford Sir William Waller lying in this way, and that a great part of the forces in Oxford are gone to Reading.

The Lord Generall came before Redding on Saterday last, and on Sunday morning began to play upon the town with his great Ordnance, and hath gained one of their halfe Moones their great Fort, the report of the same day last of wounded men brought to London is nothing to it, being certainely informed by one that came from thence on Munday night last, that the Lord Generall had slaine and wounded to the number of 1500. that he had raised the enemies battery, was Master of the great Fort, by which he could shoot into the towne, and doubted not very suddainely to be Master of it, further the present they tooke leave to retreat themselves, and did intrench for more safetie.

The associated counties of Cambridge, Norfolke, Suffolke, Essex and Hertford agree together wondrous well, they have now an army of 6000. horse and foote besides the forces sent with the Lord Grey to Redding, Norfolke men have purged their county of their Malignants and secured all the suspected Townes as Yarmouth, Crowland and some others, Colonell Cromwell is gone into Lincolne-

Lincolne-

Lincolne, little forces against Newarke Cavaliers, who of late much annoyed that County, and come up almost to the Wals of Lincolne to pillage the Countrey.

Out of Shropshire they write, that the Lord Capell is raising of an Army of Horse and foote in that County for the King, and that he presseth and enforceth men to serve him, because few or none there offer themselves as volunteers for his service. And in Staffordshire, Prince Rupert gathereth up all forces of men, by meanes and threates of Plundering their goods and seizing upon their estates, if they will not come to him to serve the King, and these are the men that are provided to receive the first shot, and to blunt the weapons of the Parliaments forces, or rather Tinke like, to drive them upon the mouth of the Cannon, to keepe themselves shot free.

Out of the County of Kent it is informed, that the Deputy Lievtennants there, are raising of a 1000. Souldiers for the defence of that shire, and that many Papists and Malevolents come dayly out of Norfolke, Suffolk, and Essex, over the River of Thames into that County to shelter themselves, which is so farre considerable, that if they should make a partie with the Malevolents in that County, (which is much to be feared) that they might raise great combustion amongest them, not onely to the disquieting of the Peace there, but also to the disturbance of the City of London, as being a neere neighbour thereunto, and consequently might prove a hinder in their distructions.

More letters on Wednesday last from the Lord Generall confirme the news of the siege before Reading to this effect. That the Lord Generall is maister of their Forts, and hath made battery against the Towne, and beate downe many houses in the same, and doubts not suddainely to be Master of that also, and could have entred it at the one end where they placed their greatest batterry, but in that they feared there was some treachery by the lavin[illegible] of powder to blow them up, they for that time forbore till a more fure opportunity, it being also enformed that the Lord Generall is neere twenty thousand strong of his own forces, and the Countrey come in in such abundance [illegible] before Reading, [illegible] after the gaining

gaining of Reading to fall upon Oxford without any let, one thing more I had forgot that however it hath beene reported about London ſtreets there is not for Certaine a 100. men as yet loſt in the ſervice at Reading, and that the Lord Generall upon his firſt ſummoning the Towne, offered them quarter but they refuſed it, and ſince the gaining of the workes they have ſued to him for quarter and to carry their luggage with them, but it will not now be granted

The old experiment is againe made uſe, the Malignants have raiſed ſtrang reports concerning the buſineſſe at Reading though nothing ſo they ſay now that Generall Ruthen with a great force is come from Oxford as farr as Maydenhead and intends to fall upon the Reare of the Lord Generalls Army, and that the Lord Gray of Warks Souldiers have mutined and kill one another for want of better imployment and the reſt ready to run away, a very likely matter but the one as true as the other, the Authors of theſe reports are now neare upon finding out, it being obſerved that there is a knot of them that have of late private meetings daily, and when they hear newes of any thing unpleaſing to them, they frame an invention in contradiction of it, and diſperce themſelves in their ſeverall quarters and tell the newes, for truth which is ſeconded againe by ſome others of the ſame faction, and ſo they daily ſpend their time to deceive the people with lies and falſities.

FINIS.

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APPEALE

TO THY

Conſcience:

As thou wilt anſwere it at the great and dreadfull Day

OF

Chriſt Ieſus.

BEhold, all yee that kindle a fire, that compaſſe your ſelves about with ſparkes: walke in the light of your fire, and in the ſparkes that you have kindled. This ſhall ye have of mine hand, ye ſhall lie downe in ſorrow. Iſay 50. 11.

April 20 1643.

Printed in the Nineteenth Yeare of our Gracious Lord King Charles whom, God grant long to raigne.

An Appeale to thy Conſcience.

2 Tim. 1. 4. 3. READER, whoſoever thou art, *I charge thee before God, and the Lord Ieſus Chriſt, who ſhall judge the quick and the dead at that his appearing and in his Kingdome, ſuffer wholſome doctrine*, and lay aſide the *itching eares* of theſe times, that after their *own luſts get them an heape of teachers*. Cenſure not before thou haſt read it, and be as free from faction, as the Author of this Treatiſe is from Popery, Socinianiſme, Arminianiſme, or any by relation whatſoever, which might draw him into errour. Spit out now the venom of envy and ſedition, if thou art impoyſoned therewith, it may be God may ſo worke by his holy ſpirit in thy heart, that thou mayeſt

3 Tim. 2. 25. 26. *acknowledge the truth*, and never ſuck in that venome again, & by *repentance mayeſt come to amendment out of the ſnare of the Devil, of whom thou art taken priſoner* (till then) *to doe his will.*

But thou, O happy Chriſtian, who knoweſt theſe things, and doeſt them, aſſured, all the bleſſings are thine which God promiſeth from *Lev. 26. verſe.* the third unto v. the 14. and take this exhortation from St. Jude, *that thou earneſtly contend for the faith which was once delivered unto thee*, & be ſtedfaſt, not carried about with every winde of doctrine, as multitudes of corrupt men are in our daies, who are *raging waves of the Sea, foaming out their own ſhame, murmurers, complainers, walking after their owne luſts, having mens perſons in admiration becauſe of advantage, mockers, ſeparating, ſenſuall, having not the ſpirit*, though they boaſt of nothing more: Likewiſe all *theſe filthy dreamers defile the fleſh, deſpiſe dominion, and ſpeake evil of dignities*, and by wreſting the word of God, do ſeek to maintaine their rebellion, ſchiſmes, factions, and their curſed ſpeakings, daily vented abroad in their pamphlets, to the great diſhonour of God, the ſcandall of his Church, and the infamy of our State.

And

And since the lawfulnesse of any action is the truest ground for hope of Gods blessing thereon: which (as the pretence runneth) is *To defend the Protestant Religion, and roote out Popery and Idolatry, to obtain the liberty of the subiect; and to free them from slavery and oppression*; We [illegible] therefore with all sincerity and plainenesse, not handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God, lay no other foundation but what the Scriptures have confirmed, which is, 2 Cor. 4. 2.

That subjects may not take up armes against their lawfull Soveraigne, because He is wicked an ruinus; no, though He be an Idolater and Oppressour.

The Reasons are

First, because it were an high presumption and impiety in us to limit that command which God doth not limit. Now our obedience to Superiours is alwayes commanded without limitation: For God doth not command us to obey our Rulers only whilst they are good, but indefinitely, be they good, be they bad, *Obey them that have the rule over you, and submit your selves*, Heb. 13. 17. *Honour the King*, 1 Pet. 2. 17. *Speake not evill of the Ruler of thy people* Exod. 22. 28. Thou must hold thy tongue, much more thy hands. And St. *Paul* did acknowledg that unawares he had offended against this precept in reviling *Ananias*, though he was a most wicked High-priest. *Acts* 23. 2, 3, 4, 5. 1 *Reason.*

Secondly, we may not thinke evill of the King, therefore much lesse may we take up armes against him, *Eccles.* 10. 20. *Curse not the King, no not in thy thought.* But who can reveale our thoughts? Surely God only, *Psa.* 94. 11. *Jer.* 17. 10. And rather then a meanes shall be wanting, *a bird of the aire shall carry the voyce, and that which hath wings shall tell the matter.* 2 *Reason.*

Thirdly, S. *Paul* saith, *Recompence to no man evill for evill.* Rom. 12. 17. If thou must do to no man, then certainely not to thy King, unto whom thou canst not do a greater evill and indignity, then to take up armes against him. 3 *Reason.*

Fourthly, That which peculiarly belongs unto the Lord, thou oughtest not without his authority to meddle with: But taking up of armes peculiarly belongs unto the Lord. *Deut.* 32. 35, where the Lord saith, *Vengeance is mine*, and of all kind of temporall vengeance taking up of armes, that is *the sword*, is the greatest, which made *David* to choose the pestilence to fall upon his land rather then the sword. 2 *Sam.* 24. 13. 14. 4 *Reason.*

Fifthly, *Rom.* 13. The Apostle urges the point expressely. *Let every soule* (none excluded) *be subject unto the higher powers: for there is no power but of God* (if no power, then the power of a wicked Prince is from God) *and the powers that be are ordained of God. Whosoever therefore resisteth* 5 *Reason.*

the

the power resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. Here is a heavy penalty laid, not the confiscation of thy goods, nor the quartering of thy body, but far worse, the everlasting damnation both of soule and body in hell fire for ever.

Observe under what powers St. *Paul* lived, and to whom he commands this subjection, even to those Idolatrous, bloudy Emperours, *Claudius* and *Nero*.

Neither is St. *Paul* alone, for St. *Peter* also joynes with him, *Submit your selves to every ordinance of man for the Lords sake, unto the King as supreame, for so is the will of God*, 1 Pet. 2. 13. 15.

Sixthly, *Solomon* counsels every *wise man to keep the Kings Commandement, and that in regard of the oath of God.* Eccles. 8. 1. 2. Here the Covenant made by the people to obey the King is called, the oath of God. And who dare sin so far against his owne soule, as to breake this oath of God by disobedience and rebellion? Nor art thou, *Reader*, free from this oath of God, who hast taken the oathes of supremacy and Allegiance unto the King, and hast so solemnly vowed to keep the late Protestation, which includes them both.

6 *Reason.*

But *Solomon* goes further, and tells us, *The King doth whatsoever pleaseth him, where the word of a King is, there is power, and who may say unto him, what doest thou?* Now by the common rule, *Quod quæstiones affirmativè resolvuntur negativè*, the sense is, *That none may say unto the King what doest thou?* How none? Thou wilt say, may not his Iudges? or if not they, may not the Captaines of his Host? or if not they may not his Princes and Nobles? or if not they, may not the great Councell of 70. *Elders* mentioned *Numb.* 11. 16. The Scriptures answere, none may, none at all; for *who may say unto the King, what doest thou?* or (as *Iob*, asked the question) *is it fit to say to a King, Thou art wicked? and to Princes, Ye are ungodly? Iob* 34. 18.

Seventhly, God commandeth, *Touch not mine anointed*, Psal. 105. 15. Therefore thou mayst not smite him, Therefore thou mayest not beare armes against Gods anointed. But if thou shouldest slay His anointed, which peradventure thou mayest do, if thou fightest against Him, how hideous a monster shalt thou appeare to be before the Lord in the day of Iudgment?

7 *Reason.*

Thou mayest not smite or curse the father of thy flesh, be he good, be he bad, *Exod.* 21. 15. 17. *Prov.* 20. 20. Nor set light by him, *Deut.* 27. 16. nor withdraw thy obedience from him, *Mal.* 1. 16. Therefore much lesse mayst thou smite or curse Gods anointed, or set light by him, or withdraw

thy obedience from him: whom not only the fifth Commandement enjoyneth thee to honour, *Exod.* 20. 12. but even the Heathens will tell thee, that he is more then thy Father, for he is *Pater tui, Pater Patrum, et Pater Patriæ*, The Father of thee, the Father of thy Fathers, and the Father of thy Country

8 *Reason.*

Eighthly, for subiects to take up armes against their owne King, though an Idolater and oppressour, is contrary to the practice of Gods people in all ages, for the Israilites were subject unto *Pharoth*, and though he was a Heathen and, sore Oppressour, yet they were so far from rebellion, that they would not go out of *Egypt* with out his leave. *Exod.* 4. 23. and 7. 16. 12. 31.

We read that *Solomon* was an Idolater. 1. K. 11. 15. and a great Oppressour, chap. 12. 6. yet the Israelites patiently submitted unto his yoke and rebelled not.

Abijah was an abominable Idolater, and an allower of sodomy, 1. K. 15. 3. 12. yet his subjects rebelled not.

Ahab was an Idolater. 1. K. 16. 31. a slayer of Gods prophets, chap. 18. 4. and an oppressour, *Chap.* 21, 19. yet his subiects rebelled not.

Manasseh was a great idolater and bloody Oppressour, 2. K. 21. yet his subjects rebelled not.

Ahasuerus was an Heathen, and by the false acculation of wicked *Haman*, made a decree *to destroy, to kill, and to cause to perish all Iewes, both young and old, little children, and women, in one day*: yet the Iewes made use of no other weapons, but what God had allowed, *Mourning, fasting, Weeping, and wailing*, and would not defend themselves against that most unjust and bloody decree, till the King had *granted* them leave at the request of Queen *Esther*. *Esther* 3. 13. and chap. 4. 1, 3. 16. and chap. 8. 3. 11.

In breife, which of the Prophets did stirre up the people to take up arms against their Soveraign, though they lived under many Idolatrous and cruell Princes? Nay, heire what St. *Iames* writes, chap. 5, 10. *Take my Brethren, the Prophets for ensample of suffering adversity, and of long Patience.*

Ieremiah, by the expresse commandement of God charged *Zedekiah* King of *Iudah*, and all his people, to be subject unto *Nebuchadnezzar* King of *Babylon*, chap. 27. 4. 8. 12. who was a great Oppressour and Idolater. *Dan.* 1. 2, 3. and 3. 1, 19.

Christ our Saviour taught us obedience unto the higher powers, by paying tribute unto *Cæsar*, and expressing how carefull He was *left He, or any of His Disciples, should offend them.* Matth. 17. 25, 27. And He commands *to render unto Cæsar the things which are Cæsars.* chap. 22. 21. And when *the officers of the Iewes tooke Him, and bound Him, and led Him away to Annas and Caiphas* (Iohn. 18. 12. 13.) it is testified, *That he was led as a sheep to the slaughter, and like a Lamb dumbe before his shearer, so opened He*

not his mouth, Acts. 8. 32. And even on the Crosse, that shamefull and cursed death of the crosse, He prayes for His persecutors, *Father forgive them, for they know not what they doe*, *Luke* 23. 34.

Behold, behold here thy Saviour, and take not upon thee the name of Christian, if thou wilt not imitate Christ. He was obedient to the lawes of the Heathenish Emperours of *Rome*; He commands thy obedience also, He patiently submits himselfe unto the censure of those wicked High-priests, and in the midst of His bitter and unspeakable Tortures on the Crosse, His charity breakes forth in a prayer for His tormentors. Here is no taking up of armes, no doctrine of disobedience unto thy King, no example of rebellion, *God is not the author of confusion, but the Devill*, who was a murderer from the beginning, 1 *Cor.* 14. 33. *John.* 8. 44.

The Apostles and Christians were subject and obedient unto the lawes and mercilesse cruelties of the Heathenish and bloody Roman Emperors, blessing their persecutors, being patient in tribulation, and alwayes praying for their enemies, as *Justin Martyr* writes, *Apologia secunda*, and *Ambrose contra Auxentium*, and *Tertullian in Apologitico*. Yea, the Christians were obedient unto that prophane enemy of Christ and hellish Tyrant *Julian* the Apostate; See *Augustine* upon *Psalme* 124.

Nor was this because the Christians were then few in number, and unable to resist, as some do wickedly averre to the great diminution both of the glory of God, and praise of his Saints, but *Tertullian* gives the true reason, *Apud sectam Christianorum occisi licet, videri non licet; According to the Profession of the Christians, it is lawfull to suffer death and be slaine, but it is not lawfull to slay.* The unlawfullnes of resisting was that which restrained them. As for their number he relates *Apolog.* chap. 37. that the Christians were so many, that all Cities, Townes, Castles, Ports and Iles were filled with them. And also *Cyprian ad Demetrianum*, writes thus, *Nihil nostrum relictatur: quamvis numerus et copiosus noster sit numerus*, Non of us do resist, although our number be exceeding great and copious.

Desint nobis vis numerorum et copiarum? Externi sumus, et vestra omnia implevimus urbes insulas, Castella, &c. Tertul.

And certainly, if thou shalt judge with righteous judgment, *not making flesh thy arme*, thou canst not conclude either from the smalnesse of their number or the slendernesse of provision or defence, that the children of God in a lawfull and just cause warranted from God, would at any time unable to resist. *The Lord will keepe the feet of his Saints: for by strength shall no man prevaile.* 1. *Sam.* 2. 9. *There is no King saved by the multitude of an host, a mighty man is not delivered by much strength: A horse is a vaine thing for safety.* Psal. 33. 16. 17. *The battell is not to the strong.* Eccles. 9. 11.

Ionathan encouraging his Armour-bearer with this, That *their is no restraint to the Lord, to save by many or by few* smote a garison of the Philistins and procured thereby the destruction of the whole army, whose number was *as the sand which is on the sea shore in multitude.* 1. Sam. 13. 5 and chap. 14. 6. 14. 15. Vnarmed *David* upon the same ground *that the Lord saveth not with sword and speare, for the battel is the Lords*, assured himself that the Lord would deliver mighty Goliah into his hands, who *had an helmet of brasse upon his head, and was armed with a coate of male: and the waight of the coate was 5000 sheckels of brasse. And he had greaves of brasse upon his legs, and a target of brasse between his shoulders. And the staffe of his speare was like a weavers beam, and his speares head weighed 600 sheckels of iron.* chap. 17. 5. 6. 7, 47. So Asa crying unto God and saying. *Lord, it is nothing to thee to help, whether with many, or with them that have no power*, Overthrew Zerah and destroyed an host of Ethiopians consisting of *a thousand thousand, and three hundred chariots.* 2. chr. 14. 9, 11. 13. this carried Iehoiada the Priest above all difficulties against that bloody, usurping Queene Athaliah, 2. chr. 24. This was the Churches confidence in *Davids* time, *God is our refuge and strength, Therfore will not we feare, though the earth be removed, and though the mountaines be carried into the midst of the sea The Lord of hosts is with us.* Psal. 46. 1, 2. 11. And with whom God is (as without doubt he is, was, and ever will be with his church) how can they at any time be accounted unable to resist in a just cause?

Doest thou respect multitude, and is the Lord with thee? Elisha or King Hezekiah will tell thee *that there be more with thee then against thee.* 2. K. 6. 16. and 2 cor. 32. 7. dost thou regard armyes? *the Lord breaketh the bow and cutteth the speare in sunder, he burneth the chariots in the fire.* Psal. 46. 9. It is therefore apparant, that if the children of God had had any warrant from Gods word by force to resist the wickednesse and cruelties of their lawfull Soveraignes, they never wanted ability.

Ninthly, Gods heavy judgments upon those, who have taken up armes against their Prince, though an Idolater and oppressour, ought to be a warning unto us how we do the like. 9 Reason.

Amon was an Idolater, and his *servants conspired against him, and slew him, but the people of the Land* (detesting such horrible treason) *slew all them that had conspired against him.* 2. K. 21. 21. 22 23. 24.

Nebuchadnezzar was an Idolater, cruell Tyrant, and type of Antichrist, yet after that *Iehoiakin* had once yeelded up his faith and service unto Him (whereby he became his lawfull Sovereign) the Lord was so offended with his rebellion, that he *sent* not only *against him bands of enemies*, but also;

gave the land of Iudah to destroy it, and the Lord gave him into the hand of Nebuchadnezzar, who buried him as an asse is buried, drawne and cast forth without the gate of Jerusalem, 2. K. 24. 1. 2. *Ier.* 22. 19 *Dan.* 1. 2. Neither was this a sufficient warning, but *Zedekiah* did also rebell, and was taken by *Nebuchadnezzar*, *who gave judgment upon him, and they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brasse, and carried him to Babylon.*

Lastly, To take up armes against thy lawfull Soveraign, though he be an Idolater and oppressour, is contrary to the doctrine of the Church of *England*, as it is delivered in the second part of *the Booke of Homilies*, *in the last Homil.*: And also against the doctrine of the Fathers, Martyrs, and all holy men, even from Christs time uptill these last hundred yeers; as you may see it at large proved in the Booke, intituled, *The subjects duty*.

But what truth is there so clear, which hath not met with some opposition? Let the servants do what they can, he envious man will finde a time to sow tares among the wheat, *Matth.* 13. 25. 28. Howbeit no point of doctrine hath been longer nor, more generally received in *Christs* Church then this hath: for no divine ever doubted thereof, until the wicked Iesuites began to flourish, who have turned all Religion into policy, and to maintaine their conspiracies, treasons, stabbing, poysoning, banishing, deposing, and murdring of Princes, have by corrupting the Word of God, endeavoured to prove, *That Subjects may and ought to take up armes against, resist and slay their lawfull Soveraign, if He be an heretike and oppressour.*

But that which is most to be lamented, is, that many learned men, and otherwise great lights and pillars of the Protestant Church, have through an over hot and fiery Zeale runne into the same path with the Iesuites, using the same arguments with them, and alike countenancing sedition and rebellion, to the ruine both of Church and state where they prevaile. And since their arguments are by factious spirits, enemies to all peace and government, spread abroad in these unhappy times of publique differences, I shall therefore, *Reader*, for the full satisfaction of thy Conscience, set them downe in order, and according to the Word of God, render unto each a particular answer.

The

The first Objection.

David tooke up armes against *Saul*, who cauſeleſly ſought his life, 1 *Sam.* 22. 1, 2. and *chap.* 24. 18. Therefore Subjects may lawfully take up armes against their Soveraigne.

The Anſwer.

To this I anſwer, That it is falſely alledged that *David* tooke up armes against *Saul*. For if we read the ſtory of *David*, 1 *Sam.* we ſhall alwaies finde him flying from one Town to another; never reſiſting, never fighting. And when the Lord delivered *Saul* into his hand unawares in the Cave, in the Wilderneſſe of *En-gedi*, he did not lay hands on, or doe the leaſt hurt unto *Saul*; nay, he acknowledged he committed no offence of high preſumption, and *his heart ſmote him*, becauſe *he cut off Sauls skirt*; nor would *he ſuffer his men to riſe againſt Saul*, but diſwaded them ſaying, *The Lord forbid that I ſhould do this thing unto my maſter the Lords anointed to ſtretch forth mine hand againſt him, ſeeing he is anointed of the Lord*, chap. 24.

Again, when the Lord delivered *Saul* into his hands in the hill of *Hachilah*, and *Abiſhai* would have ſmote him; *David* forbad, ſaying, *Deſtroy him not, for who can ſtretch forth his hand againſt the Lords anointed, and be guilteleſſe?* ch. 26. So that *Davids* carriage towards *Saul* is worthy the imitation of all faithful and religious Subjects. Fly we may from the cauſeleſſe wrath of the King, but reſiſt and take up armes againſt Him, we may not, *David* ſhews us no ſuch example. And it is alſo obſervable, that though *Saul* maliciouſly and unjuſtly purſued *David*, yet *David* continued in his duty towards *Saul*; alwaies ſpeaking moſt honourably of him. And in teſtimony of his loyalty, *when Saul did but look behind him, David ſtooped with his face to the Earth, and bowed himſelfe*; and preſently after proteſteth that he *never ſinned againſt him*, 1 *Sam.* 24. 8, 11. whoſe loyalty unto *Saul* is further cleared, 2 *Sam.* 1. For when the Amalekite brought him word that he had ſlain *Saul, he tooke hold on his clothes and rent them, and mourned, and wept, and faſted untill even, with bitter lamentation over Saul.* And commanded the Amalekite to be ſlain and ſaid, *How waſt thou not afraid to ſtretch forth thy hands to deſtroy the Lords anointed.* Wherefore *David* cannot be made a pattern for diſloyalty and rebellion: yet he was anointed King before *Saul* knew him. 1 Sam. 16. 13. 16.

The ſecond Objection.

When *Saul anſwered, God do ſo and more alſo, for thou ſhalt ſurely die, Jonathan: The people ſaid unto Saul, As the Lord liveth, there ſhall not one haire of of his head fall to the ground. So the people reſcued Ionathan that he died not.* 1 *Sam.* 14. 44, 45. Therefore Subjects may reſiſt their Soveraigne.

The anſwer.

To anſwer this objection, it is neceſſary to obſerve the ſtory as it is ſet

 down,

down. 1 *Sam.* 14. Where *Saul charged the people with an oath, saying, Cursed be the man that eateth any food untill evening.* And what then followed? Certainly an example of singular obedience in the people, for the Text saith, That though *they were pressed with hunger, yet none of the people tasted any food*; And further, *When the people were come into the wood, behold, the hony dropped, but no man put his hand to his mouth, for the people feared the oath*; onely *Jonathan* unwittingly *dipt the end of his rod in an honey-comb, and put his hand to his mouth.* Presently one of the people told *Jonathan* of his fathers charge, and in effect that he had broken it. And the Lord himselfe because of this sinne refused to answer *Saul* when he drew neere to him for counsell, *v.* 36 37, 38. Then *Saul* called all the chief of the people together, to know by whom this sin was done; and the people, like obedient subjects said (as before in the 36 *vers.*) *Doe what seemeth good unto thee.* The lot then fell upon *Jonathan*, *Jonathan* confesseth, and in confessing excuseth his fault saying, *I did but taste a little honey with the end of my rod, and loe, I must die. Saul answers, thou shalt surely die, Jonathan.* Then the people began to meditate, and said unto *Saul*, shal *Jonathan* dy? (As if they should say shall thy son die? thy son *Jonathan* whom thou lovest so dearely? *v* 39. shall he die? he, *who heard not when thou didst charge the people with the oath? v.* 27. he, *who hath wrought this day great salvation in Israel? God forbid.* (Let God hinder thee from this deed; God in whose power onely it is, let him forbid thee) *as the Lord liveth* (that is most certainly, most assuredly, God shall so turn thy heart that) *there shall not one haire of his head fall to the ground: for he hath wrought with God this day. So the people* (by their mediation and intreaty) *rescued*, or *freed*, or *redeemed*, or *delivered Jonathan, that he died not.*

Liberaverunt, Hieron. redemerunt. Jun. & Trem. vide Greg. Mag. in Reg. cap. 14.

Here is nothing but obedience to *Sauls* commands, nothing but loyalty. And therefore thou abusest the Scriptures to alleadge this place for rebellion and taking up Armes against thy Soveraigne.

The third Objection.

1 K. 12. The ten Tribes of Israel rebelled against *Rehoboam*, and set up a King amongst themselves because he refused to ease them of the heavy yoke which his father *Solomon* had laid upon them. And when *Rehoboam* had raised an army to reduce them unto obedience, the Lord forbad him, saying, *Ye shall not go up, nor fight against your brethren the children of Israel, return every one to his house, for this thing is from me.* Where the Lord does approve thereof. Therefore Subjects may lawfully rebell against their Soveraigne, if he be an oppressor.

The Answer.

It is true the ten Tribes of Israel rebelled and made *Ieroboam* their King, and tis true the Lord forbad *Rehoboam* to fight against them, saying, *Ye shal not fight against your brethren, for this thing is from me.* But in what sence?

Thou

Thou muſt conſider herein two things; First, the *Action*: Secondly, the *evill* in that action. The Action was the making of *Ieroboam* King, and this action was good, and was from the Lord, 1 K. 11.31. And in reſpect of this, *Ieroboam* was their lawfull King. But the evill in that action which was their falling off, and withdrawing their obedience from *Rehoboam*, and rebellion, was from themſelves, their proud and corrupt natures; And in reſpect of this, *Ieroboam* was an uſurper; as he confeſſeth himſelfe, 1 K. 12. 27. *If this people go up to do ſacrifice in the houſe of the Lord at Jeruſalem, then ſhal the heart of this people return again unto* their *Lord, even to Rehoboam.*

But you will reply, the Scriptures ſay not that this action onely of making the King was from the Lord, but *this thing*, that is, the whole buſineſſe was from the Lord. And therefore the withdrawing of their obedience and rebellion was alſo from the Lord. *A doubt.*

I anſwer, 'tis true, their rebellion may alſo be ſaid to be from the Lord; but how? *Non voluntate Dei efficiente, ſed permittente*; not that this was wrought or approved by the Lord, but becauſe this, as all other ſins are, was permitted and ſuffered by the Lord, *who gave them up to uncleanneſſe through the luſts of their own fleſh*, Rom. 1.24. And marke what followed, *They left all the Commandements of the Lord their God, and made them molten images, even two Calves, and made a grove, and worſhipped all the hoſt of Heaven, and ſerved Baal. And they cauſed their ſons and their daughters to paſſe through the fire, and uſed divination and inchantments, and ſold themſelves to do evill in the ſight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Iſrael, and removed them out of his ſight; there was none left but the Tribe of Judah onely. And the Lord rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hands of ſpoilers, untill he had caſt them out of his ſight.* The prime cauſe and reaſon of all which, is here given, For He rent *Iſrael* from the houſe of *David*, and they made *Jeroboam* the ſon of *Nebat* King, *and Jeroboam drave Iſrael from following the Lord, and made them ſin a great ſin. For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them, untill the Lord removed Iſrael out of his ſight. So was Iſrael carried away out of their own Land to Aſſyria unto this day*, 2 K. 17. *Reſolved.*

See here an example of rebellion, and what a dreadfull and unparaleld judgement followed. They were rent from the people of God, given up to their own corruptions, caſt out of Gods ſight, delivered into the hands of ſpoilers; and at length carried into perpetuall captivity. *Grant, O Lord, that by thy judgments the inhabitants of the world may learn righteouſneſſe*, Iſa. 26. 9.

The fourth Objection.

When *Joram* King of Iſrael ſent to take away the head of *Eliſha*, as he ſate in his houſe with the Elders, *ere the meſſenger came to him, he ſaid to the Elders, ſee ye how this ſon of a murtherer hath ſent to take away mine head? Look when the meſſenger commeth, ſhut the doore, and hold him faſt at the doore.* 2 K 6.32. Therefore to preſerve our life, we may reſiſt the Kings Officers, and by conſequence the King.

The Anſwer.

This concluſion is not rightly inferred. For it is one thing to hold a meſſenger faſt; and another thing to reſiſt, ſtrike, or ſlay him. The former does delay the execution of the Kings command; the latter is a high contempt of his power. But if we obſerve the text, *Eliſha* had juſt cauſe to command what he did; not ſo much to preſerve his own life, as to perform the will of the King. For as God had revealed unto him the comming of the meſſenger, and his meſſage: So he likewiſe revealed unto him, that *Joram* was ſorry for ſending the meſſenger, and that he himſelfe was comming after with all ſpeed to recall his command. This is implied in the reaſon which he gives, why they ſhould *ſhut the doore and hold him faſt at the doore*: to wit, *is not the ſound of his maſters feet behind him?* As if he ſhould ſay, hold the meſſenger a while, *Mox enim Rex ipſe aderit, mandati jam penitens*, For by and by the King himſelfe will be here, who at this very time repents him of his meſſage.

Joſeph. Antiqu. Jud. l. 9. c. 2. Theodoret, in 4. *Reg. Interrogat.* 22 *Lyra*, to whom (if need were) I could adde many moderne interpreters, who all agree in this Expoſition.

Wherefore this endeavour of *Eliſha* to hinder the execution of that command, whereof he knew the King repented, and which the king in perſon did haſte to prevent, was no reſiſting nor diſobedience, but his duty and the ready means to effect the will and deſire of his Soveraigne.

The fifi Obiection.

Jehu conſpired againſt the ſaid *Joram*, and killed him, 2 *K.* 9.14.24. and was approved and rewarded by God, *ch.* 10.30. Therefore to kill a wicked Prince is lawfull.

The Anſwer.

This act of *Jehu* was extraordinary, and by the particular command of God, as appeareth by the words of the young Prophet, when he powred the Oyle on his head, 2 *K.* 9.6,7. *Thus ſaith the Lord God of Iſrael, I have anointed thee King over the people of the Lord, even over Iſrael. And thou ſhalt ſmite the houſe of Ahab thy maſter.* Therefore what *Jehu* did in obedience unto the ſpeciall revealed will of God, cannot be a patterne for us.

So *Peter Martyr, loc. com. claſſ.* 4. *c.* 20. *Unum tantùm Jehu contra Dominum*

minum ſuum armavit Deus: quod ut peculiare fuit, ita non eſt in exemplum trahendum: God armed one only *Iehu* againſt his Lord and maſter: which becauſe it was peculiar and extraordinary, is not to be drawn into example. And a little after hee hath this obſervation, *Certè ſi populo ſit fas Regno dejicere injuſtè imperantes, nulli Principes, aut Reges uſquam tuti erunt; quamvis enim probè ac ſanctè regant, non tamen populo ſatisfaciunt*: If it bee lawfull for the people to depoſe thoſe who governe unjuſtly, then verily no Princes or Kings ſhall ever be ſafe; for though they may rule well and uprightly, yet perhaps they doe not ſatisfie the people.

The ſixth Objection.

They who make the King, may depoſe the King, and conſequently take up arms againſt Him; But the people make the King, as you ſee in the firſt of *Sam.* 11.15. *And all the people went to Gilgal, and made Saul King there.* So 2 King. 14.21. *And all the people of Iudah took Azariah, and made him King, for his father Ahaziah.*

The Anſwer.

To which I anſwer, That in ſtrict and true underſtanding, the people do not make the King, but God properly and abſolutely makes the King. He is declared by the people, but he is appointed by God, Outward Solemnization or Coronation he hath from the people, but his Power, Right, and Authority he hath from God. And more particularly (as the Scriptures deliver) from the ſecond perſon in the moſt ſacred Trinity, Iſa. 9. 6. Prov. 8. 15. Coloſſ. 1. 16. 1 Tim. 6. 15. Revel. 17. 14. *Who is God over all bleſſed for ever*, Rom. 9. 5.

This is evidently ſet forth in Holy writ, for *God ſent Moſes to be a ruler.* Acts. 7. 35. And *God appointed Ioſhua over the congregation of Iſrael.* Numb. 27. 16. 18. *The Lord raiſed up the Iudges.* Judg. 2. 16. *The Lord annointed Saul to be Captain over his inheritance.* 1 Sam. 10. 1. And though *Saul* was afterward choſen by the caſting of the lot, yet *The whole diſpoſing thereof was of the Lord*, Prov. 16. 33. 1 Sam. 10. 24. and 14. 41. Afterwards the Lord ſaith, *I have rejected Saul from reigning over Iſrael: For I have provided me a King among the ſons of Ieſſe*, 1 Sam. 16. 1. *I gave thee, O Iſrael, a King in mine anger, and I tooke him away in my wrath*, Hoſh. 13. 11. And 1 King. 13. 2. a Prophet told *Jeroboam* of *Ioſiah King of Iudah*, three hundred and twenty yeers before his reigne. Neither was Gods power of diſpoſing Kingdoms limited only unto Judah and Iſrael, but it was, is, and ever ſhall be, extended over the whole world. *He is King of Kings, and Lord of Lords: by him Kings reigne*, Prov. 8. 15. Not this King only, or that King, but Kings, all Kings whatſoever. *Moab*, ſaith God, *is my waſh-pot, over Edom will I caſt my ſhoe: over Philiſtia will I triumph*, Pſal. 108. 9. *I have made the earth by my great power, and have given it unto whom it pleaſed me,*

and now I have given all those Lands into the hand of Nebuchadnezzar my servant. and all nations shall serve him, and his son, and his sons son, until the very time of his land come: and then many Nations and great Kings shall serve themselves of him, Jer. 27 5 6, 7. *Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue Nations before him, I will goe before thee, I will breake in pieces the gates of brasse. and I will give thee the hidden riches of secret places, that thou maist know that I the Lord, which call thee by thy name. am the God of Israel*, Isa. 45. Where God shews, that all Kings are by his particular appointment, in that he called *Cyrus* by his name above 180. yeers before his reigne.

And *Daniel*, Chap. 2. 21. *God changeth the times and the seasons: he removeth kings and setteth up kings.* And Chap. 4. 17. *The most High ruleth in the kingdom of men, and giveth it to whomsoever he will. and setteth up over it the basest of men:* which is confirmed in the same Chap. vers. 31. *by a voyce from Heaven. Daniel* told *Belshazzar* in the very height of his glory, that *God had finished his kingdom, and given it to the Medes and Persians*, Chap. 5. 26, 28. And his Prophecie from the seventh Chap. to the end of his book, is a relation how God would govern the world, what Empires there should be, what King and Kingdoms even in particular.

Whence It is abundantly proved, that God is the sole disposer and maker of Kings and Kingdoms, and that he gives them according to his good pleasure and will. And therefore the Scriptures call the King *The Lords Anointed, Gods Vicegerent*, 2 Chr. 9. 8. *The Minister of God, because he is ordained of God*, Rom. 13. 4. But he is never called the peoples Anointed, or the Minister of the people. But though God be Almighty, *Gen.* 17. 1. and can doe whatsoever he pleaseth without means, and therefore can immediately by himselfe call whomsoever unto the Soveraignty, as he did *Moses*, *Ex* 3. 10. and *Gideon*, Jud. 6. 14. yet it hath pleased him for the most part to make use of second and outward means, whereby he hath given the Soveraignty unto whom he hath ordained it. And those means or wayes as the Scriptures have revealed unto us, were either Extraordinary or Ordinary.

The extraordinary means or wayes were three: First, by speciall Messengers from God himselfe; And so God gave the Soveraignty to *Joshua* by *Moses* Num 27. 22, 23. And unto *Saul*, *David*, and *Jehu*, by his Prophets.

Secondly, by lot. And so the Lord chose *Saul* out of all the Tribes of Israel, and that after he was anointed, 1 *Sam.* 10. 1, 20, 24.

Thirdly, by the Kings last Will and Testament, though he had a Son and Heir apparent. And thus *David* by revelation from God appointed *Solomon* to reign after him, though *Adonijah* was the lawfull Heir unto the Crown, 1 Kings 1. & 2. 15. 1 Chr. 29. 1.

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The ordinary (and ſtill continued) wayes or meanes were two: Firſt, by the Sword or Conqueſt. Thus *Abimelech*, by the help of the Schechemites, his mothers kindred, obtained the Soveraignty over Israel, Jud. 9. 1, 6. Thus *Nebuchadnezzar* King of *Babylon* obtained the Kingdome of *Judah*, 2 King. 24. 1. Thus *Cyrus* obtained many Nations, *Iſa.* 45. 1.

Secondly, by birth-right or hereditary ſucceſſion. Thus *Reboboam* ſucceeded *Solomon*, *Abiah Rehoboams*, *Aſa Abijah*, *Iehoſhaphat Aſa*. And it is plain that Birth-right was a very great priviledge, as you may ſee, *Gen.* 4. 7. and 25. 5. *Exod.* 13. 1. and 22. 29.

As touching thoſe extraordinary means, they belong not unto us, unleſſe *to remember the Lord in all his wayes*, Iſa 64. 5, and to ſay with *David*, *Lord, how manifold are thy works? in wiſdom haſt thou made them all*, Pſal. 104. 24.

The ordinary means are thoſe which we are to look after. And without doubt, Birth-right is to be preferd before Conqueſt. For the ſword *is a terrible plague*, never laid upon a land but for the ſins thereof, *Levit.* 26. 33, *Jer.* 24. 9, 10. & 25. 16, 29. And the Conquerour is *the rod of Gods wrath*, Iſa. 10. 5. Lam. 3. 1. *A hammer*, Jer. 50. 23. *The Lords Battel-ax*, Chap. 51. 20. But ſucceſſion is a bleſſing both to Prince and people, 2 Sam. 7. 12. 13. 16. 2 King. 10. 30. Pſal. 128. 6.

Obſervable it is, That thorowout the whole Scriptures we read not of any King that was choſen by the voice of the people: Nor of an *Ariſtocracy*, which is, where the Nobles govern: Nor of a *Democracy*, which is, where the people govern: And therefore let them conſider how they can anſwer it at the laſt day, who ſhall endeavour to change an hereditary Kingdome into an elective, or any other government whatſoever.

Now to apply what hath been ſaid unto the objection. I anſwer, That that power which makes the King, may undoubtedly depoſe the King, which power is God. As to the Minor, if you affirm that the people doe properly and abſolutely make the King, it is then falſe. Neither do the places alleaged prove it. For in the 1 *Sam.* 11. 15. the peoples making of *Saul* King in *Gilgal*, was nothing elſe but the peoples further and more generall acknowledgement (then they had formerly made at *Mizpeh*) that *Saul* was their lawfull King. And in the verſe going before, it is called, *The renewing of the Kingdom.*

To the ſecond proof out of the 2 King. 14. 21. that *the people made Azariah king*. I anſwer, That the Scriptures intend no more in that place, but that the people Crowned, declared, and received *Azariah* for their lawfull King, which according to the apprehenſion of common people may be ſaid a making of the King: But if we ſpeak ſtrictly and properly, God made *Azariah* King. He called him, and he onely gave unto him his power.

power, right and authority by hereditary succeſſion, as being Son and Heir apparent unto his Father *Amaziah*, though the declaration and outward celebration thereof was from the people.

The ſeventh Objection.

If the King break the truſt repoſed in him by his Subjects, then his Subjects may lawfully take up Arms againſt him: but by idolatry and oppreſſion, the King breaks the truſt repoſed in him by his Subjects. Therefore for Idolatry and Oppreſſion his Subjects may lawfully take up Armes againſt him.

The Anſwer.

This Objection is raiſed from a falſe ground. For the King hath not dominion and power from his Subjects by way of truſt, but from God, whoſe Steward he is, and from whom he hath both his kingdom & power. So that by Idolatry and Oppreſſion the King breaks not the truſt repoſed in him by his Subjects, but he breaks the truſt, charge, and duty required of him by God, and of which one day *he ſhall give an account unto God, Rom.* 14.12. Indeed Subjects may expect from the King performance of his duty in the well-governing of his Kingdom according to the Lawes of God, and the particular Laws of the Country, ſo far forth as they are not contrary to the Laws of God; and they, who are in fit place may exhort him thereunto: But this expectation of the Subjects is no truſt, nor if the King faile their expectation, does he break their truſt repoſed in Him, becauſe the people have committed nothing to his charge. For as he hath his kingdom from God, ſo alſo from God he hath all power requiſite to ſo high a calling, whereby he obtaineth from his people both fear and love; and without which, he were rather the picture and image of a king, then a king.

And that we might not plead ignorance, the Scriptures have clearly ſet forth unto us ſome particulars, wherein his royall power doth conſiſt: as,

By him War is proclaimed, 2 *Chr.* 13. 4. By him a Peace is concluded, 1 *King.* 15. 19. By him the people are aſſembled: By him the people are diſmiſſed, *Joſh.* 24. 1, 28. 1 *King.* 8. 1. 66. By him a Law is made: By him a Law is repealed, 1 *Sam.* 14. 24, 34. *Ezra* 1. 1. and Chap. 4. 21. By him Offenders are pardoned, 2 *Sam.* 14. 21. By him all Officers are choſen and eſtabliſhed, as well Eccleſiaſticall as Civill, *That is*, whether they belong to Church or State: Or (to uſe the phraſe of holy Writ) *for every matter pertaining to God and affairs of the King*, 1. *Chron.* 26. 32. See Chapters 23. 24, 25. 27. *Gen.* 41. 33, 34. 41. *Exod.* 18. 25, 26. 2 *Sam.* 23. 23. 1 *King.* 4 3. *unto verſ.* 20. 2 *Chr.* 17. 7, 8. *and Chap.* 19. 5 8. *and Chap.* 25. 5. *and Chap.* 29. 21, 25, 27, 30. *and Chap.* 31. 2. 5. 9. 11. *Nehem.* 5. 14, 15. *Heſt.* 3. 1. *and Chap.* 6. 11. *Dan.* 2. 48, 49. *and Chap.* 6. 1, 2.)

By

By him all Armes and Fortifications are diſpoſed and ordered, 2 *Sam.* 8.14. 1 *K.* 9. 15, 17, 18, 19. 2 *Chr.* 8.2, 3, 4, 5, 6. & *chap.* 14. 6, 7. & *ch.* 17.1 2, 13, 19. & *ch.* 26. 9. unto *verſ.* 16. & *ch.* 27. 3, 4. & *ch.* 32 5, 6, 29. *Neh.* 7. 1, 2, 3.

In a word, *all honour, power, and juſtice, are in him, and from him.* Whence it is manifeſt, the King hath not his Realme nor Power by way of truſt from his Subjects; and therefore the Argument is drawne from a falſe Principle.

The eighth Objection.

If Subjects may never reſiſt their Soveraigne then they muſt obey him in his unlawfull commands, but this is contrary to Gods Word, *Prov.* 4. 26, 27. *Amos* 5:14. *Rom.* 12. 9. *We ought rather to obey God then men,* Act. 5. 29. Therefore in unlawfull commands Subjects may reſiſt.

The Anſwer.

To anſwer this Objection, we muſt remember that there is a twofold obedience, *Active* and *Paſſive.*

The Active obedience is to do what we are required: which obedience we ought to yeeld to our Soveraigne when he commands that which is lawfull.

The Paſſive obedience, is with meekneſſe and conſtancy to beare the afflictions whereunto God hath appointed us, 1 *Theſ.* 3. 3. Which obedience we ought to yeeld unto our Soveraigne when he commands that which is unlawfull. Thus *Shadrach, Meſhach,* and *Abednego* willingly ſubmitted themſelves unto *Nebuchadnezzer*, to be caſt into the fiery Furnace, rather then to worſhip the golden Image, *Dan.* 3. 17, 18. And *Daniel* willingly ſubmitted himſelfe unto *Darius*, to be caſt into the Den of Lyons, rather then to obſerve his idolatrous decree, *Dan.* 6. 7, 10.

Of this obedience is that which our Saviour preached unto his Diſciples in the Mount, *Matth.* 5. 10, 11, 12. *Bleſſed are they which are perſecuted for righteouſneſſe ſake; for theirs is the Kingdome of Heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt you falſly for my ſake. Rejoyce and be exceeding glad; for great is your reward in Heaven: for ſo perſecuted they the Prophets which were before you.*

And Saint *Peter* exhorteth us unto the ſame, 1 *Pet.* 4. 12, 13, 14, 15, 16. *Beloved, thinke it not ſtrange concerning the fiery triall, which is to try you, as though ſome ſtrange thing happened unto you, but rejoyce in as much as ye are partakers of Chriſts ſufferings. If ye be reproached for the Name of Chriſt happy are ye. But let none of you ſuffer as a murderer, or as a thiefe, or as*

as evill doers, or as a busie body in other mens matters. Yet if any man suffer as a Christian, let him not be ashamed.

God therefore doth alwaies require thy obedience unto thy Prince: If his commands be lawfull, then thou must obey him *actively*, by executing his will; if unlawfull, then thou must obey him *passively*, by submitting thy selfe unto his punishment. So that there can be no cause or colour for thy disobedience, no ground for thy resistance, unlesse thou wilt obey neither God nor man.

The Objections being fully answered, this truth delivered in Gods Word remaines firme and unshaken, That Subjects may not take up Armes against their lawfull Soveraigne, because he is wicked and unjust; no, though he be an Idolater and Oppressour.

But tell me, *Reader*, if thou canst, where the Scriptures allow thee to take up Armes against thy lawfull Soveraigne, who is a meeke and patient *Moses*, a tender hearted *David*, no Idolater, but a strict and carefull maintainer of Gods true Religion, and such a one, whom his very adversaries acknowledge to be, *The Defender of the true, ancient, Catholike and Apostolicall faith.* In whom Gods graces are so eminent, that though hellish spirits have and doe daily foame out their malice against him, yet there is not one who hath or can taxe him with unchastity, malice, pride, cruelty, prophanenesse, negligence of Gods service, or any other notorious vice, except his deniall of giving away his birthright be a breach of his Royall duty, as the author of the Soveraigne Antidote would faine perswade us to believe, without proofe.

See His Majesties answer to the 19. Propositions.

p. 9.

Nor canst thou justly say, he is an Oppressour, for he hath not onely taken away all Monopolies, Shipmoney, and all other grievances from the people, but he hath by publique Act damned them for ever. And further to shew his justice and Princely clemency, he hath in this Parliament passed many excellent and profitable Acts unto his people; which, if we knew when to be satisfied, would yeeld in few yeeres more then an hundred fold recompence for all our damages.

But what Religion art thou of, who carriest the Kings faults so long in thy mind, with a desire of revenge? Doest thou say in the Lords Prayer, *Forgive us our trespasses, as we forgive them that trespasse against us?* and yet bearest thou a grudge towards thy Prince? *Christ* our Saviour tells us, *Matth.6.15. If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.* And Saint *Paul* commands, *Let all bitternesse, and wrath, and anger and clamour, and evill speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted,*

ted, forgiving one another, even as God for Christs ſake hath forgiven you, Epheſ. 4. 31 32. and yet wilt thou never ceaſe thy wrath and evill ſpeaking againſt thy King? wilt thou never forgive him? Thou oweſt unto God more then *ten thouſand Talents, Matth.* 18. 24. And be aſſured, (for Chriſt has ſaid it) God will not forgive thee that great ſum, if thou doeſt not from thy heart forgive thy brother, eſpecially thy King, that petty debt which he oweth, and thoſe ſmall treſpaſſes which he hath done unto thee.

Oh conſider! weigh the cauſe ſeriouſly, enter into thine owne heart. Againſt whom doſt thou riſe up? Whom doſt thou oppoſe? Is it not the *Lords Anointed?* is he not thy *Father*, thy *Maſter*, thy *Head*, thy *Lord*, and *Soveraigne?* Haſt thou forgotten how for rebellion *Korah and his company, and all that appertained to them went down alive into the pit, and the Earth cloſed upon them? Numb.* 16. 32, 33. Was not traiterous *Abſolon hanged in an Oake, thruſt thorough the heart with three Darts, while he was yet alive, and* afterwards *caſt into a pit? 2 Sam.* 18. 9, 14, 17. And ſhalt thou glory in thy rebellion againſt thy lawfull, thy peaceable, thy religious Prince, and yet thinke to eſcape the judgements of God?

The Scriptures goe yet higher, and tell thee, that to oppoſe thy Soveraigne, is to oppoſe the Lord himſelfe. *Korah* rebelling againſt *Moſes*, is ſaid to rebell *againſt the Lord, Numb.* 27. 3. And the people in rejecting *Samuel, reſuſed the Lord that He ſhould not reign over them, 1 Sam.* 8. 7.

And not only oppoſing or reſiſting is againſt the Lord; but alſo not to help thy Soveraigne, is not to help the Lord. The inhabitants of *Meros* in not helping *Deborah* their Soveraigne, *Judg.* 4. 4. againſt *Jabin* King of *Canaan*, are ſaid not to help the Lord, and are therefore by the Lord accurſed, ch. 5. 23. *Curſe ye Meros, (ſaid the Angel of the Lord) Curſe ye bitterly the Inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.* If God hath laid ſuch a heavy, ſuch a fearefull curſe on thoſe who doe not aſſiſt their Soveraigne; Oh! what a hideous and dreadfull vengeance does attend them who oppoſe and take up Armes againſt their Soveraigne? *Conſider this ye that forget God, leſt he teare you in pieces and there be none to deliver you,* Pſa. 50. 22.

An Evaſion.

But thou wilt anſwer, That thou doſt not take up Armes againſt the King, but againſt His evill Counſellours.

The Reply.

To which I reply, That this diſtinction of taking up Armes againſt

evill Counſellours and not againſt the King, is not to be admitted.

Firſt, becauſe it is a late new invented diſtinction, coyned on purpoſe to ſhadow over the ugly face of rebellion; having no colour or ground either in the Scriptures or Fathers. Whereas truth is ancient, and *the lip of truth ſhall be eſtabliſhed for ever*, Prov. 12. 19.

Secondly, becauſe it is a vaine diſtinction. For to oppoſe and reſiſt the Kings officers, eſpecially his Counſellors, who are his chiefeſt and higheſt Officers, is to oppoſe and reſiſt the King himſelfe, becauſe the power which they have is not from themſelves but from the King, who imparts it unto them. And therefore *David* eſteemed *Nabals* churliſhneſſe unto his ſervants and meſſengers as done unto himſelfe, and had deſtroyed *Nabal* and his family, had not *Abigail*, *Nabals* wife, pacified him, 1 *Sam.* 25. 10, 14, 22, 23. So *David* accounted that which *Joab* did unto *Abner* and *Amaſa*, whom he ſlew, as done unto him: and commanded *Salomon* to ſlay *Joab*, 1 *Kin.* 2. 5, 6, 31. So *Vaſthi refuſing to come by the Chamberlaines*, who were by King *Ahaſuerus* commanded to bring her, is ſaid, *not to have performed the Commandement of the King, and to have done wrong unto the King*: for which offence ſhe was put away, *Eſther* 1. 11, 15, 16, 19. Hence it is that our Saviour ſaith unto his Diſciples, *He that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me*, Luke 10. 16.

Thirdly, becauſe it is contrary to Gods Word, 1 *Pet.* 13. 14, 15. *Submit your ſelves unto every Ordinance of man, for the Lords ſake, whether it be to the King as ſupreame, or unto Governours, as unto them that are ſent by him. For ſo is the Will of God that with wel-doing you may put to ſilence the ignorance of fooliſh men.* Now who are neerer the King then his Councellors? and who can more properly be called Governors then then they, who ſit at the ſterne, guiding the Commonwealth?

But leſt thou ſhouldſt thinke that S. *Peter* enjoyneth thy obedience onely unto good Governors, ſuch as doe right, and execute juſtice, he ſetteth down in the 19, 20, 21, verſes, *This is thankworthy if a man for conſcience toward God endure griefe, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye doe well, and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example that ye ſhould follow his ſteps.* Whereby it is plaine that S. *Peter* intended our ſubmiſſion even unto evill Magiſtrates, evill Governours, and conſequently to evill Councellors.

And it is obſervable, that S. *Paul*, *Rom.* 13. 1. commandeth, *every ſoule*

to be ſubject to the higher powers, in the plurall number; to teach us that we muſt be obedient, not only to the *higheſt powers*, to all powers which are above us. But when he ſpeakes of reſiſting, he ſpeakes in the ſingular number, *Whoſoever reſiſteth the power*, to teach us, that we may not reſiſt any one power, though it be in a member or inferiour Magiſtrate, becauſe it is derived from the King, who is the head of all power, and is ordained of God; and therefore he that reſiſteth *the power* (though it be ſubordinate) *reſiſteth the Ordinance of God.*

Here you will ſay, that what S. *Paul* calleth *the Ordinance of God*, S. *Peter* in the place afore cited calleth *the Ordinance of man*, therefore the Apoſtles ſeem not to agree. A doubt.

This is eaſily reſolved; For S. *Paul* ſpeaketh of the *efficient cauſe*, and that is God, who onely maketh the King, and ordaineth all powers, and ſo every power is the Ordinance of God. But S. *Peter* ſpeaketh of the *finall cauſe*, and that is man, for whoſe good, peace, and welfare, all power is ordained, and ſo every power is the Ordinance of man, becauſe it is by God vouchſafed for the profit of man, *Bucan. Loc. com. 49. § 16.* Reſolved.

And ſince there is no cauſe ſo bad but ſomething is or may be ſaid in excuſe thereof, I ſhall therefore *Reader*, for the ſatisfaction of thy conſcience (being deſirous to remove the leaſt ſcruple) ſet down by way of objection thoſe two places of the Scriptures, which are alleadged for the taking up of Armes againſt evill Counſellors, and render unto each a reſpective anſwer, though in truth the premiſſes and concluſion be at defiance.

The firſt Objection.

It is expreſſely commanded, Prov. 25. 5. *Take away the wicked from before the King, and his throne ſhall be eſtabliſhed in righteouſneſſe*; therefore Subjects may take up Armes to remove evil Councellors from the King.

The Anſwer.

To which I anſwer, That the command there given is not to the people, nor to the Elders, nor to any Councell or aſſembly, but to the King himſelfe, whoſe duty it is to *take away the wicked from before him.* And this is cleared:

Firſt, by comparing this place (as *Junius* and *Tremellius* doe) with *Prov.* 20. 8. where it is plainly ſaid, *A King that ſitteth in the Throne of judgement, ſcattereth away all evil with his eyes.*

Secondly, by *Davids* profeſſion and practice, Pſal. 101. 3, 6, 8. *I will ſet no wicked thing before mine eyes. Mine eyes ſhall be upon the faithfull of the Land, that they may dwel with me. I will early deſtroy all the wicked of the land.*

Thirdly,

Thirdly, by the joynt consent of all Translators of the Bible, who give this expolition of the words, *that it is not enough that the King be pure himself, but that he put away others that be corrupted.* Therefore the person to whom *Salomon* speakes in the text alleadged, is the King.

The second Objection.

Phinehas his zeale in slaying *Zimri and Cozbi* was counted unto him for righteousnesse, Psal. 106.30, 31. and was rewarded by God with an *everlasting* Priesthood, Num. 25.8, 13. Therfore to take up Armes against, nay, to slay evill Councellors is lawfull.

The Answer.

Here is a conclusion drawn from premisses which are nothing at all pertinent thereunto. For *Zimri* and *Cozbi* were no Counsellers unto *Moses*, who was then Soveraigne; *Zimri being the son of Salu, a Prince among the Simeonites*, and *Cozbi the daughter of Zur, of a chiefe house in Midian*, Num. 24. 14, 15. Neither can this act of *Phinehas* be made a pattern to all posterity. For then it would follow, that a Priest or Minister of Gods word finding a man and woman, yea a Prince and Princesse, in the act of whoredome, may lawfully kill them. But this is most repugnant to the Scriptures, because no Divine may execute the materiall sword. Wherefore this act of *Phinehas* was by the speciall instigation of Gods Spirit, and not for our imitation.

Thus, *Reader*, thou seest the weaknesse of the objections, and therefore canst not but conclude that this distinction of taking up Armes *against evill Counsellours, and not against the King*, is a new, frivolous, groundlesse distinction, contrary to the Scriptures, and a meere Cloake to hide the horrid and hatefull sin of rebellion from the eyes of the weaker Christians. *Take heed then lest thou be hardned through the deceitfulnesse of sin.* Heb. 3. 13. Looke to thy end, and remember that *in the place where the tree falleth, there shall it be*, Eccles. 11. 3. Die for the Lord when God calleth thee unto it for his glory; but be assured thou dieft neither for, nor in the Lord (without Gods extraordinary mercy) if thou cast away thy life in a cause which Gods word will not warrant.

By me (saith *Christ the power and wisedome of God*, 1 Cor. 1. 24.) *Princes rule, and Nobles, even all the Judges of the earth*, Prov. 8. 16. If all Nobles and Judges, then certainly all Counsellours, though some may be evil. And therefore to use the words of *Gamaliel*, Acts 5. 38, 39. *Refrain from these men and let them alone, for if their counsell or their worke be of men it will come to nought: but if it be of God, ye cannot overthrow it, lest happily ye be found even to fight against God.*

The

The second Evasion.

But thou wilt tell me, that thou takest up Armes in obedience to publique command and authority; and therefore doest nothing but what is warrantable and lawfull.

The Answer.

'Tis true, thy obedience to publique authority is lawful and necessary; for God doth require it, *Tit.* 3. 1. yet before thou yeeld thy active obedience thereunto, be sure that both the command and authority to which thou yeeldest, and also the thing commanded & authorized, be agreeable to the Lawes of God, and warrantable by the Lawes of the Land, wherein thou livest. For if the publique command be unlawfull, then is thy obedience thereunto also unlawfull; as, the obedience of the men of Israel in going to their tents, and forsaking of *David* their King at the command of traiterous *Sheba*, was plaine rebellion, 2 *Sam.* 20. 1, 2. Or, if the thing commanded be unlawfull, then is thy obedience also unlawfull; as, those men sinned in casting the three Children into the fiery furnace, at the commandement of *Nebuchadnezzar*, and for their wickednesse were slaine by the flame of the fire, *Dan.* 3. 20, 22.

And indeed, when the act is unlawfull, the publique command and authority is so far from diminishing or lessening the offence, that it doth exceedingly aggravate and increase it. *Ephraim is oppressed* (saith *Hosea* 5. 11.) *and broken in judgment, because he willingly walked after the Commandement*; to wit, of *Jeroboam*. *Micah* speaketh of *Statutes of Omri*, cap. 6. 16. take heed how thou keepest them. And there is a *throne of iniquity, which frameth mischief by a Law*, Psal. 94. 20.

Wherefore adventure not thy talent, thy life, and therewithall thy salvation upon any authority or Ordinance of man, without a due and full examination thereof between God and thy conscience, applying all to the onely sure rule and touchstone of truth, *The Word of God*. Nor ought'est thou to feare the danger of bringing the authority or commands of men unto this triall, for thou hast a warrant from S. *Paul* so to do, 1 *Thes.* 5. 21. *Prove all things, hold fast that which is good*. And 1 *Cor.* 10. 15. he referreth himself to the Corinthians, *Judge ye what I say*. And *Act.* 17. 10, 11. The *Bereans* are accounted more *Noble* then those in *Thessalonica*, *in that they received the Word with all readinesse of mind, and searched the Scriptures daily whether those things were so*, as *Paul* preached.

If then the doctrine and commands of the Apostles, (who *were filled with the Holy Ghost*, Act. 2. 4.) were subject unto this examination, how can the Lawes and commands of men now claime be above it, or in any wise

wise freed from it? So long as men are capable of errour, so long are they subject unto examination. And what man, what Councell may not erre? *That Royall Statute and firm Decree*, though *consulted of*, and presented to *Darius by all the Presidents of the Kingdom, the Governours, and the Princes, the Counsellors and the Captains*, was but a faction and conspiracy to take away the life of *Daniel*, Dan 6.4 5,6,7.

Did not the Apostles erre for a while in not beleeving the resurrection of Christ? *Luke* 24 11. Did not *Peter* erre in withdrawing himself from the Gentiles through feare, and joyning with the Jewes? *Galat.* 2. 11,12. whole councels, as well generall, as Provinciall, though consisting of none but learned Divines, have been carried by a faction and erred in the very fundamentals of Divinity. And why may not a Synod in these daies, whereof some onely are pious, learned, and Orthodox, erre in like manner? Or an Assembly sprinkled with Lawyers, erre in a point of Law?

Here *Tertullian, Apologet. adversus Gentes. c. 4. Si Lex tua erravit, puto ab homine concepta est: neque enim de cœlo ruit. Miramini hominem aut errare potuisse in lege condendâ, aut resipuisse in reprobandâ? Nonne & ipsius Lycurgi leges a Lacedemoniis emendatæ? If thy Law hath erred, I suppose it was framed by man: for it did not come down from Heaven. Do you wonder that man could erre in making a Law, or repent for rejecting a Law? Were not the laws of Lycurgus himself corrected by the Lacedemonians?*

Let us therefore *search and try our waies*, Lam. 3.40. Let us not pin our faith, our life, and salvation unto another mans elbow. Gods word declares unto us manifestly, that it is not lawfull for us to take up Armes against our Soveraigne, and it will not availe us at the last day to say, We did it by authority of man. Every one shall beare his own burthen: the Seducer shall not excuse him who is seduced. *If the blind lead the blind, both shall fall into the pit*, Matth. 15.14. *The soule that sinneth, it shall die*, Ezek. 18.4. And remember S. *Pauls* cutte, Gal. 1.8. *Though we* (saith he) *or an Angel from Heaven, preach any other Gospel unto you then that which we have preached unto you, let him be accursed.*

The third Evasion.

But thou wilt say, If Subjects may never resist, then may the Prince governe according to his own will and pleasure; and so may bring his Subjects into bondage, slavery, and all evils and inconveniences whatsoever: which is contrary to nature and reason to admit.

The Answer.

If we may deny or reject a truth delivered in Gods Word, because of evils and inconveniences which might hereby happen unto us, then the whole

whole frame of Divinity will be ſoon overturned. We know, That the doctrine of Gods eternall, free, and unchangeable decree of reprobation, has brought many into the ſin of deſpaire: The doctrine that *true repentance is never too late*, has led many into the ſin of preſumption: The doctrine of aſſurance of ſalvation, has bred in ſome a proud ſelf-conceitednesſe and contempt of their brethren. The doctrine of juſtification by faith onely, and not by workes, has drawne many into a neglect of Almes-giving. And *what hath been, may be*, yet we neither doe nor muſt reject the foreſaid doctrines; though indeed if we reſpect the evils and inconveniences, they ought ſo much the rather to be rejected, by how much the greater and more dangerous are the evils; for theſe evils are ſpirituall, and tend to the deſtruction both of ſoule and body for ever; whereas the doctrine of not reſiſting the King can onely expoſe us (if we offend God) to evils temporall and momentany.

But O man, who art thou that replieſt againſt God? ſhall the thing formed ſay to him that formed it, why haſt thou made me thus? Rom. 9.20. Has not God power over thine eternall eſtate to diſpoſe thereof according to his will, and doſt thou grudge him to diſpoſe of thy temporall eſtate, thy goods, thy Lands, thy life, or what is moſt deare? Wilt thou reject the Word of God becauſe it ſeemes inconvenient to thee? dareſt thou ſay, *the way of the Lord is not equall?* Ezek. 18.25. God commands thy obedience unto thy Soveraigne, though he be wicked and unjuſt; and wilt thou plead dangers, evils, and inconveniences againſt Gods command? *Oblet not arrogancy come out of thy mouth, for the Lord is a God of knowledge, and by Him actions are weighed*, 1 Sam. 2.3.

Ceaſe from thine own wiſdome, Prov. 23.4. Adviſe not with nature. *For the naturall man receiveth not the things of the Spirit of GOD, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2.14. Thou muſt *deny thy ſelfe, and take up thy croſſe*, if thou wilt *follow Chriſt*, Matth. 16.24. And if thy reaſon cannot perſwade thee, yet let the reward invite thee, For *every one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or Lands, for my Names ſake* (ſaith our Saviour) *ſhall receive an hundred fold, and ſhall inherit everlaſting life*, Mat. 19.29.

Never theleſſe the King is not left at liberty to do what he pleaſeth, & to make his will the rule of his actions. *No*, he is *the Lords Shepheard*, and Iſa. 44.28. the Lord hath appointed unto him his charge and duty. When God ſet *Joſhua over the Congregation, Moſes gave him a charge in their ſight*, Num. 27.16,19. And of *David* it is ſaid, Pſal. 78.70,71,72. *He choſe David his*

 ſervant

servant, and tooke him from the sheepfolds, from following the Ewes great with young. He brought him to feed Jacob his people, and Israel his inheritance. So he fed them (therefore the King ought to provide for, and cherish his people) *according to the integrity of his heart.* (therefore the King ought to be faithfull to his people) *and guided them* (therefore the King ought to be carefull and vigilant over his people) *by the skilfulnesse* (therefore the King ought to counsell his people) *of his hand,* therefore the King ought to defend his people.) And when the Prophet *Ahijah* told *Ieroboam* that God would give ten Tribes of Israel unto him, he withall tels him his duty and the conditions upon which God gave them; *If thou wilt hearken unto all that I the Lord command thee, and wilt walke in my waies, and doe that is right in my sight, to keep my Statutes and my Commandements, as David my servant did, then will I be with thee and build thee a sure house,* 1 *Kings* 11.30,31,38. And at that time when the Lord chose *Saul* to be King, *Samuel told the people the manner of the Kingdom, and wrote it in a booke,* 1 Sam.10.25. whereby it is evident that *Saul* might not rule as he listed, for that God had prescribed the form or manner of the government or Kingdome. And what that was you may read in Deut.17. *It shall be when he sitteth upon the throne of his Kingdom, that he shall write him a copy of this Law,* (that is, the *Deuteronomy*) *in a book, out of that which is before the Priests and Levites. And it shall be with him, and he shall reade therein all the daies of his life: that he may learn to feare the Lord his God, to keep all the words of this Law, and these Statutes to do them. That his heart be not lifted up above his brethren* (therefore the King ought not to insult and tyrannize over his people) *and that he turn not aside from the Commandement, to the right hand or to the left: to the end that he may prolong his daies in his Kingdom: he and his children in the midst of Israel.*

If then the King shall desire the preservation of himselfe, and the continuance of his Kingdome unto his posterity, he must carefully observe the Commandement of the Lord, and the execution of justice. *He that ruleth over men must be just, ruling in the feare of God,* 2 Sam.23.3. *It is an abomination to Kings to commit wickednesse; for the Throne is established by righteousnesse,* Prov.16.12. *The King by judgement establisheth the Land,* Prov.22.4.

'Tis true, the King is Gods vicegerent, and therefore accountable to God onely for his actions; Which *David* implied in confessing those his crying sins of murther and adultery to be only against God: *Against thee, thee onely have I sinned,* Psal.51.4. And even reason requireth that the members should not judge the head, because they are under the head:

not

nor can they take away the head, becauſe thereby they ceaſe to be members: yet if Princes do ſeriouſly take it into conſideration, they ſhall finde little encouragement from hence to give way to their own luſts: For beſides the eternall vengeance of God, which, without repentance, they ſhall moſt certainly feel after this life, having by their wickedneſſe made themſelves uncapable to *inherit the kingdom of God*, 1 Cor. 6. 9, 10. they do uſually pluck down upon themſelves or their poſterity, or both, temporall judgements: yea, and thoſe the more heavy and terrible, becauſe by the neglect of their charge and duty, they become more unthankfull then others, and more injurious unto ſo free, ſo gracious, ſo bountifull a Lord and Maſter: *For unto whomſoever much is given, of him much ſhall be required*, Luk. 12 48.

Of Gods judgements upon wicked and unjuſt Kings, the Scriptures afford many examples. Oppreſſing *Pharaoh*, with all his mighty hoſt, was drowned in the Red ſea, *Exod.* 14. 17, 28. Cruell *Adoni-bezek* was caught, and had *his thumbs and his great toes cut off, in like manner as he had done before unto threeſcore and ten Kings*, Judges 1. 6 7. The fat Tyrant *Eglon* had a *dagger thruſt into his belly, and the haft alſo went in after the blade, and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and the dirt came out*, Judg. 3. 21, 22. Did not *a woman caſt a piece of a milſtone upon bloody Abimelech from the wall, that he died in Thebez?* Judg. 9. 53, 54. 2 Sam. 11. 21. Did not *Saul* kill himſelfe? 1 Sam. 31. 4. Did not GOD take ten tribes out of the hand of *Rehoboam*, for his father *Solomons* idolatry and oppreſſion? 1 Kin. 11. 33, 35. and Ch. 12. 4. 16. Did not dogs lick the blood of *Ahab*, in the place where *Naboth* was unjuſtly ſtoned? 1 King. 21. 19. and Chap. 22. 38. And was not the whole houſe of *Ahab* afterwards deſtroyed by *Iehu?* 2 King. 10, 11. *Hoſhea* and all his Realme, for their wickedneſſe, were given into the hands of the King of *Aſſyria*, 2 King 17. 4, 6. Idolatrous *Jehoram*, his guts fell out, 2 Chron. 21. 19. Proud *Vzziah* was ſmitten with leproſie, Chap. 26. 20, 21. Wicked *Manaſſeh* was *bound with fetters and carried to Babylon*, Chap. 33. 11. Boaſting *Nebuchadnezzar was driven from men, and did eat graſſe as oxen, and his body was wet with the dew of heaven, till his haires were growne like Eagles feathers, and his nailes like birds clawes*, Dan. 4. 33. Perſecuting *Herod was eaten of wormes, and gave up the ghoſt*, Acts 12. 23. And indeed it is very hard to finde any one King deſpiſing his charge and duty by the breach of Gods Law and the oppreſſion of his Subjects, upon whom God hath not laid ſome heavy temporall judgement. So that to be accountable unto God onely, and

to have him onely to be judge, is not to be ſet at liberty, but the more careſull and diligent ought the King to be in his calling, knowing that *it is a fearfull thing to fall into the hands of the living God*, Heb. 10. 31.

Nor hath God left his people without remedy, in caſe a King ſhould become ſo wicked as to abandon his duty and fear of God. For he hath in the Scriptures ſet forth ſeverall means and remedies which the Subjects may and muſt uſe; and they are five.

The firſt means is, by exhorting the King unto his duty, and often putting him in minde thereof; this was frequently uſed by the Prophets, Pſal. 82. 2, 3, 4. Iſa. 1. 17. Jer. 22. 3. Ezek. 45. 9. And all the tribes of Iſrael told *David* of his duty when he was made King, ſaying, *The Lord ſaid to thee, Thou ſhalt feed my people Iſrael, and thou ſhalt be a Captain over Iſrael.*

The ſecond is, by diſſwading the King from his evill courſe. Thus *Ioab* diſſwaded *David* from numbring the people, 2 Sam. 24. 3. Thus a man of God diſſwaded *Amaziah* from hiring men out of Iſrael, 2 Chr. 25. 6, 7.

The third is, by reproving. Thus *Nathan* reproved *David* for murder and adultery, 2 Sam. 12. 9. *Elijah* reproved *Ahab*, 1 King. 18. 18. *Amos* the Princes of Iſrael, Chap. 6. 1. And *John the Baptiſt* reproved *Herod* the *Tetrarch*, Luke 3. 19.

Obſerve, that the remedies aforeſaid do not belong to every ſubject: For every one who liſteth may not exhort, diſſwade, or reprove the King, but the Scriptures expreſſe onely the Miniſters of God, the Elders, Nobles, and ſuch who are in eminent and fit place to have uſed theſe meanes, and that with all reverence and modeſty, 1 Sam. 24. 9. Prov. 25. 15.

The fourth remedy is, by flying or concealing our ſelves from the King. Thus you ſhall finde *David* alwayes flying from *Saul*, 1 Sam. *Elijah* fled from *Iezebel* into the wilderneſſe, 1 King. 19. 3, 4. *Baruch* and *Jeremiah* hid themſelves from *Iehoiakim*, Jerem. 36. 19. *Ioſeph* took Jeſus and his Mother, and by night fled into Egypt from *Herod*, Matth. 2. 14. And Saint *Paul* fled from the Jewiſh Rulers who would have ſtoned him, Acts 14. 6.

But neither this, nor any one of the other three Remedies before mentioned, are ſure and certain to attain the end aimed at: For *Jeremiah* may exhort, but *Zedekiah* will not regard, 2 Chr. 36. 12. *Ioab* may diſſwade, but *Davids* word ſhall prevail, 2 Sam. 34. 4. A Prophet may reprove, but *Ieroboam* will not amend, 1 King. 13. 4, 33. *Vrijah* may flie

into

into Egypt, but *Iehoiakim* will fetch him back again, Jer. 26. 21, 23.

The fifth and laſt remedy is, by flying unto God in prayer with a ſerious and unfained repentance for ſin. This is the chief, the certain, and never failing remedy which Gods children have uſed at all times in their diſtreſſes. When *the children of Iſrael ſighed by reaſon of the Egyptian bondage, and cryed unto God, then the Lord came downe and ſent Moſes to deliver them*, Exod. 2. 23. and Chap. 3. 7 8. 10. In the time of the Judges, when the Iſraelites repented of their wickedneſſe, and cryed unto the Lord, the Lord alwayes raiſed them up deliverers, Judg. 3. 9 15. and Cha 4. 3. 24. and Ch. 6. 6, 14. and Chap. 10. 15. 16. and Chap. 11. 29. After their return from *Babylon*, being in miſerable ſlaverie under the Kings of Aſſyria, they aſſembling *with faſting and with ſackcloths, and with earth upon them*, repenting and acknowledging Gods goodneſſe and their ingratitude, humbly craving his mercy. And then *they made a ſure covenant* (not a Covenant of rebellion by force to reſiſt their Soveraigne, and to free themſelves from oppreſſion, as ſome corrupters of the truth would now a dayes perſwade ignorant people) *but a covenant or oath to walk in Gods Law, which was given by Moſes the ſervant of God, and to obſerve and doe all the commandements of the Lord their God, and his judgements and his Statutes*, Nehem. 9. 1, 2, 38. and Chap. 10. 29. The Pſalmes do plentifully ſhew *Davids* practice in this kinde, Pſal. 108. 12. and 109. 26. and 112. 4, 7. and 142. 4, 5. The Prophet *Micah* having ſet forth the ſmall number of the righteous, and the wickedneſſe of theſe times concludeth with this, as the onely ſure remedy, *Therefore will I looke unto the Lord: I will wait for the God of my ſalvation: my God will hear me. I will beare the indignation of the Lord, becauſe I have ſinned againſt him, untill he plead my cauſe and execute judgement for me*, Mic. 7. 7, 9. Whereby it is clear, that the ſureſt meanes of releaſe from ſlaverie, oppreſſion, or any other miſery whatſoever, which the vileſt King can bring upon his Subjects, is by prayer unto God with a ſerious repentance for ſin, and a patient expectation of Gods mercy untill his time appointed.

There are two ſtrong reaſons expreſſed in holy Writ to confirme this. The firſt is, becauſe *the Kings heart is in the hand of the Lord as the rivers of water: he turneth it whitherſoever he will*, Prov. 21. 1. The latter is, becauſe all affliction is from him, and he does limit it according to his divine pleaſure. *Affliction commeth not forth of the duſt, neither doth trouble ſpring out of the ground*, Job 5. 6. *To me belongeth vengeance and recompence, ſaith the Lord, their foot ſhall ſlide in due time. I, even I am he, and*

 there

there is no God with me, I kill and I make alive: I wound and I heale: nither is there any that can deliver out of my hand, Deut. 32. 35. 39. *I make peace, and create evil,* Isa. 45. 7. *Shall there be evill in a City, and the Lord hath not done it?* Amos 3. 6. *Yet will I not make a full end of thee, but I will correct thee in measure,* Jer. 30. 11. and Chap 46. 28. It is therefore most agreeable to reason, that in times of oppression under unjust Kings, we should flie unto God, since he onely sendeth, limiteth, and can free us from bondage and afflictions.

This was alwayes the course of Gods Saints under the Gospel, insomuch that it grew into a proverbiall speech, *Preces & lachryma, arma Ecclesiæ:* Prayers and teares are the weapons of the Church.

Gregory Nazianzen. Orat. in Julianum, writes thus: *Repressus est Julianus Christianorum lachrymis, quas multas multi profuderunt, hoc unum adversus persecutorem medicamentum habentes:* Julian was restrained by the teares of the Christians, which many shed forth abundantly, having this only remedy against the persecuter.

Hear *Peter Martyr, Comment. in lib. Jud. cap. 5. Licet cum aliquam cerimnis in homines pios & Evangelium Filii Dei crudeliter grassari, orare, ut vel eorum mutetur voluntas, vel frangantur vires, quo non omnia possunt efficere, quæ designant: quæ si nequeant impetrari, saltem id precandum est, ut vires & robur nobis à Deo suppetant, ad ea omnia perferenda, quæ ad honorem & gloriam ejus conducant:* When we see some men to rage cruelly against the godly, and the Gospell of the Sonne of God, it is lawfull to pray, that either their minde may be changed, or their strength broken, whereby they may not bee able to bring to passe all which they purpose: Which if they cannot be obtained, we must verily beg this, that we may have sufficient strength and courage from God, to beare all those things which may tend to his honour and glory.

Hear *Ambrose in Orat. contra Auxentium, Repugnare non novi, doleo potero, potero flere, potero gemere: adversus arma, milites, Gothos, lachryma mea, mea arma sunt; aliter nec debeo, nec possum resistere:* How to resist I know not, I can grieve, I can weep, I can sigh: my teares are my weapons against weapons, Souldiers, Gothes: in any other way I neither must nor may resist.

Hear *Bernards* resolution, *Epist. 170. ad Regem Ludovicum Regem. Si totus orbis adversum me conjuraret, ut quippiam molirer adversus Regiam Majestatem, ego tamen Deum timerem, & ordinatum ab eo Regem offendere temere non auderem; nec enim ignoro ubi legerim, qui potestati resistit, Dei ordinationi resistit:* If the whole world should con-

conſpire againſt mee, to the end that I ſhould doe ſomething againſt the Kings Majeſty, yet I would feare God, and not dare raſhly to offend the King ordained by him: For I know where I have read, that *he who reſiſteth the power, reſiſteth the Ordinance of God.* And the ſame Father, Epiſt. 221. *Quicquid vobis de regno veſtro, de animâ, & coronâ veſtrâ facere placeat, nos Eccleſiæ filii, matris injurias, contemptum, & conculcationem omnino diſſimulare non poſſumus. Profectò ſtabimus, & pugnabimus uſq; ad mortem (ſi ita oportuerit) pro matre noſtrâ, armis quibus licet, non ſcutis & gladiis, ſed precibus & fletibus ad Deum.* Whatſoever you may pleaſe to make of your Kingdom, life, and Crown; we the ſons of the Church cannot altogether diſſemble the wrongs, diſgrace, and ſpurning of our mother. Verily for our mother we wil ſtand, and fight even unto death (if need be) with ſuch weapons as are lawfull, not with Shields and Swords, but with prayers and teares to God.

Thus, *Reader*, I have ſet before thee thoſe remedies which Gods word hath declared, and the practice of Gods children hath approved to be lawfull for Subjects to uſe againſt unjuſt, cruell, and oppreſſing Soveraigne. Murmure not thou againſt God, becauſe he hath reſerved unto himſelf only the power of reſtraining the Prince. *Is it not lawfull for God to do what he will with his own?* Matth. 20. 15. Wilt thou ſay, that God hath not provided for the ſafety of his Church & people, becauſe he hath not made thee a Judge and puniſher of thy Soveraigne? Art thou able to ſearch into the Lords waies? or canſt thou direct the Lord? *Should it be according to thy mind ſaith Iob? When he gives quietneſſe, who then can make trouble? and when he hideth his face, who then can behold him? Whether it be done againſt a Nation, or againſt a man onely,* Job 34. 29, 33.

Seeing then all things are according to the wiſe diſpoſing of our gracious God. *Caſt thy burden on the Lord,* Pſal. 55. 22. *God is a very preſent help in trouble,* Pſal. 46. 1. *Commit thy way unto the Lord: truſt alſo in him, and he ſhal bring it to paſſe. Reſt in the Lord, and wait patiently for him: fret not thy ſelfe, becauſe of the man who bringeth wicked devices to paſſe. For the evil-doers ſhall be cut off; but thoſe that waite upon the Lord, they ſhal inherit the earth,* Pſal. 37. 5, 7, 9, 34.

The fourth Evaſion.

But thou wilt ſay, What is all this to us, who live not under ſuch a King as the Scriptures make mention of?

The Anſwer.

Though I inended onely the ſatisfaction of thy Conſcience, which can admit of no other rule then *the Word of God.* For, *Lex Dei ſola obligat conſcientiam hominis. Et ipſæ leges humanæ, quæ ſunt leges hominum,*

non

non obligant conſcientiam, Ames. de cal. Conſcient. l. 1. c. 2. *The Law of God doth only binde the conſcience of man. And humane laws, as they are the laws of men do not bind the conſcience.* Yet becauſe the rectifying of the judgement, is a ready meanes to the rectifying of the conſcience; and becauſe this evaſion is by ſome much boaſted of; I ſhall therefore briefly ſet forth the excellent and ſweet agreement which the laws of this Land have with the Laws of God, in this particular, affirming, *That the King of England is ſuch a King as the Scriptures mention*; and that in foure reſpects.

1. In His right to the Crowne.
2. In His Power.
3. In His Charge and Duty.
4. In the rendring of His Account.

1. *His right to His Crown is by birth, deſcent, or hereditary ſucceſſion.* And this appeares,

Firſt, by that part of the Oath of Allegiance which is uſed in every Leet, *That you ſhall be true and faithfull to our Soveraigne Lord K. Charles and his heires*, which ſhewes the deſcent.

Secondly, becauſe we do our legeance to the King in his naturall capacity, and therefore he holds the Kingdome in His naturall capacity, *that is*, as He is *Charles* the ſonne and heire apparent of King *James* of bleſſed memory. For legeance or homage cannot be done to the King in His politique capacity, for ſo the body of the King is inviſible, *Coke.* l. 7. *Calvins* caſe.

Thirdly, in the caſe aforeſaid, it is expreſly affirmed, that *the King holds the Kingdom of England by birth-right inherent by deſcent from the blood-Royall.* And how inſeparable this right is from the next in blood, you may ſee in *Henry the* 4. who though he was alſo of the Blood-royall, and had the Crown reſigned unto him from *Richard the* 2. and confirmed by Act of Parliament; yet upon his death bed He acknowledged He had no right thereunto, *Speed.* l. 9. c. 14.

Laſtly, by all the Judges, 1. *Iac.* at the arraignment of *Watſon* and *Clerk*, two Seminary Prieſts, it was reſolved, *that immediately by deſcent His Majeſty was compleatly and abſolutely King without the ceremony of Coronation which was but a Royall ornament and outward ſolemnization of the deſcent.* this is plainly illuſtrated by *Hen.* 6. who was not Crowned till the ninth yeere of His raigne, *Speed.* l. 9. c. 26. yet divers were attainted of treaſon before that time, which could not have been, had He not been King. Beſides we know, that upon the death of the King, His Succeſſor is forthwith proclaimed, which ſhewes, that the King hath his Kingdom by deſcent, and ſtands not to be made King by the people at his Coronation. Indeed

deed the people are then asked their consent, not that they have power to deny, but that the King having their consent, may with greater security and confidence relie on His people.

Thus then of the right to the Crown is by succession.

As to the second respect, it is evident, *That the power of the King of England, is by the Laws of the Land as great and Royall, as that, which I have proved out of the Scriptures to belong unto the King.* For,

He onely may proclaime war, and he onely can establish peace among His people, *Coke. 7. Rep. fol. 25. b.*

There is no lawfull assembly, meeting, or Court, but by authority from Him. Yea, the high Court of Parliament was at first devised, framed, and instituted by Him, *Polyd. Virgil. l. 11. Speed, Stow, Martin, Baker*, and many others in the life of *Henry* the 1.

By Him all Lawes, Customes and Franchises are granted and confirmed unto the people, *Rot. Claus. 1. R. 2 m. 4.*

By Him all the Officers of the Realm, whether Temporall or Spirituall are chosen and established. The chiefe and highest by Himselfe immediately, *Smith. Commonw. l. 2. c. 4.* The inferiour, by authority from Him. Idem c. 5.

He hath the sole power of ordering and disposing all the Castles, Forts, and strong holds, and all the Ports and Havens, and generally all the *Militia* of His Kingdom. For otherwise it will follow, that the King has power to proclaime war, and not to maintaine it: That the King is bound to defend His Subjects, and is denied the meane. Both which are contrary to *our Law*, which *admits no absurdity.*

To be short, *The Prince is the life, the head, and the authority of all things that be done in the Realm of England*, Smith. ibid. *Supremam potestatem, & merum Imperium apud nos habet: nec in imperii clientela est, nec Iustitiam ab alio accepit, nec praeter Deum, superiorem agnoscit.* Cambden. Brit. p. 132. *He hath Soveraigne power, and a meere Empire with us. He is not under the protection of the Roman Empire, nor doth he take investiture from any other; nor besides God, doth acknowledge any above him.*

We are bound by oath to maintaine His Soveraignty *in all causes, and over all persons as well Ecclesiastic all as Civill*: not over singular persons, as some would glosse it, but over all, even the body politique. *For by divers, sundry, old, authentike Histories and Chronicles, it is manifestly declared and expressed, that this Realm of England is an Empire, and so hath been accepted in the world, governed by our supreame head and King, having the dignity and royall Estate of the Imperiall Crowne of the same, as unto a body politique, compact*

compact of all sorts and degrees of people, divided in termes, and by names of spirituality and temporalty, have been bounden and owen to beare next to God, a naturall and humble obedience, Preface to a Statute, 24 *Hen.* 8. c. 12.

The third respect is in His charge and duty, which consists in the observance of the Law of God, the Law of nature, and the Lawes of his Realm.

To observe the Law of God, He is bound as a Christian: to observe the law of nature, He is bound as a man: to observe the Lawes of his Realm, He is bound as a King.

Nor is he onely bound *vinculo officii*, as he is King, though this is a strict tie, considering to whom he must one day render an account of His Stewardship; but he is also bound *vinculo juramenti*, by an Oath taken at His Coronation. The effect whereof is this, *To keep, confirme, and defend all Lawes, Customes, and Freedomes, granted by His predecessours to the Clergy or people; To preserve peace and concord in God entirely; and cause equall and right justice to be done, according to His power.* Whence it is clear, that the King hath His duty enjoyned him, and ought not to make His Will the rule of His actions.

The fourth and last respect, is in the rendring of His account. For as the Kings mentioned in the Scriptures were not, so the King of *England* is not accountable for His actions to any but God alone.

First, because the King of *England* hath not His Crown from any but God alone, from whose gracious hand he hath received it by the ordinary meanes of hereditary succession; and was in the beginning obtained by the Sword, *Smith*, l. 2. c. 9.

Secondly, the oath which he takes at His Coronation, binds Him onely before God, for there is no condition, proviso, or limitation, whereby He is made accountable unto His people.

Thirdly, by the testimony of *Bracton*, fol. 34. a. b. *Sunt sub Rege liberi homines, & servi; & omnis sub eo est, & ipse sub nullo, nisi tantum sub Deo. Si a Rege petatur (cum Breve non currat contra Regem) locus erit supplicationi, quod factum suum corrigat, emendet; si non fecerit, satis erit ei ad pœnam, quod Dominum expectet ultorem; de chartis Regiis, & factis Regum, nec privatæ personæ, nec justitiarii debent disputare.* There are under the King freemen and slaves; and every one is under him, and he under none, but under God onely. If ought be desired of the King, (since a Writ cannot go forth against the King,) an intreaty must come in stead, that he would correct and amend his doing: if he do not, it will be punishment enough, that he expect the *Lord* to be the avenger: Of the Royall grants and actions of the King, neither private persons nor Judges ought to dispute.

To

To the same purpose *Thomas de Welsingham* mentions a letter written to the Bishop of *Rome* in the name of the whole Kingdom, from the Parliament held at *Lincoln, An. Dom.* 1301. wherein are these words, *Scimus, Pater sanctissime, & notorium est, à prima institutione Regni Anglie, tam temporibus Britannorum, quam Anglorum, quod certum & directum dominium ad Regem pertinuit, nec Reges Anglie ex liberâ praeminentiâ Regiæ dignitatis, & consuetudine cunctis temporibus observatâ, coram aliquo judice Ecclesiastico vel seculari respondere vel* [illegible] *debebant.* We know, most holy Father, and it is manifest, from the very beginning of the Kingdom of *England*, as well in the times of the Brittaines, as of the Angles, that the certaine and direct Dominion hath belonged unto the King, neither have the Kings of *England* (by reason of the unbounded preheminence of the Royall dignity and custome observed in all ages) answered, or ought to answer before any Judge Ecclesiasticall or Civill.

An Objection.

But you will thus object. From whom the King receiveth His power, to them He is accountable; but from His people the King receiveth his power. As *Fortescue* delivers, c. 13. *Ad tuelam Regis subditorum, ac eorum corporum & bonorum, Rex erectus est; & ad hanc potestatem a populo effluxam ipse habet.* A King is ordained for the defence of the Law of his Subjects, and of their bodies and goods: whereunto He receiveth power of his people. Therefore to his people the King is accountable.

The Answer.

Did the maker of this objection rightly set down the words of *Fortescue*, he might easily answer himselfe. For it is not barely *Rex*, a King; but *Rex hujusmodi*, such a King; meaning a King whose government is meerely politique. But the government of *England* is not meerely politique, nor meerely regall, but mixt; partly regall, partly politique; as he saith presently after; *Regnum Angliæ, ex Bruti comitiva Trojanorum, in Dominium politicum & regale prorupit*; The Kingdom of *England* out of *Brutus* his retinue of the Trojans, first grew into a politique and regall Dominion. And in the 9 cap. *Rex Angliæ principatu, medium regali, seu Politico, suos populo dominatur.* The King of *England* governeth his people by Dominion, not onely regall, but also politique.

How it is regall, and how politique, doth plainly appeare by what hath been before spoken: For in regard all power and authority is from him, and he holds his Kingdom, and therewithall his power from God onely, it must needs be that his government is regall. And in regard he is tied to the observance of the Laws of his kingdome, (whereby *Fortescue regia*

regali lege politica coluntur, *Fortesc.* c 9 the power regall is restrained by a law politique) is must needs follow that this government is poll tique. So that in reference to his power, he is a regall King, in reference to his duty he is a politique King.

The objection therefore being grounded upon *Fortescues* words of a kingdome meerly politique, does not concern our kingdom.

Another Objection.

He who is under the Law, may be called to account for his actions, but the king is under the Law, *Bracton*, fol. 5 6. *Ipse Rex non debet esse sub homine, sed sub Deo, & sub Lege, quia Lex facit Regem.* The King himselfe ought not to be under man, but under God, and under the Law, because the Law makes the King.

The Answer.

We must here call to mind, that there is a two fold power in the Law, *A directing power, and a correcting power.*

In respect of the former, the King is under the Law, *that is to say*, the Law is the line and rule whereby the will of the King is guided and directed; and in this sense *Bracton* spake. In respect of the latter, the King is not under the Law. For how can we possibly conceive, that he who giveth life to the Law, should by the Law offer force unto himselfe, and compell himselfe?

He that is under the former power onely, is accountable to God onely for his actions; as the King. But he that is under both powers of the Law, is accountable both to God and the Law: as is every Subject.

In respect of the former, the Law is the *object and rule of Iustice*, and so the King is under the Law: In respect of the latter, the Law is *the instrument of Iustice*, and so the King is not under the Law; but the Law is a means serving the King to govern his people.

Take an example. A servant who guides and directs his master, as he is a guide, is superiour to his master; but consider him as an instrument and servant unto his master, and though he be never so wise and upright, yet his master is above him.

And as the Law is said to be above the King, so in the same sense, His Councell may also be said to be above him, *that is*, in respect they guide, direct, and advise the King in the governing of his people. For so saith *Fleta*, l. 1. c. 17. *de Iustic. subjicit. Rex habet in populo regendo superiores, Deum per quem factus est, & curiam suam, videlicet, Comites et Barones.* The King hath superiours in the governing of his people, the Law by which He is made, and His Councell, to wit, the Earles and Barons.

A

A Doubt.

But here a ſcruple may ariſe, what *Flora* and *Bracton* ſhould meane, when they ſay, *The Law makes the King.*

Reſolved.

I anſwer, There are two ſingular and excellent benefits which by the Law redound unto the King. The one is, The Law does declare and publiſh unto the people the Kings right unto the Crown, ſo that they quietly and willingly receive Him as their King, and ſubmit unto Him. The other is, The Law does ſupport and ſtrengthen Him in His Throne. In both which reſpects it may well be ſaid, *That the Law makes the King*; and ſo my Lord *Cook* ſpake right, when he told King *James*, *That the Law ſet the Crown upon His head.*

The Objections being fully anſwered, that I may avoid all needleſſe repetitions, I ſhall leave thee, Reader, to compare what hath been now proved, with what hath been before delivered out of the Scriptures; and thou ſhalt clearly finde, *That the King of England is ſuch a King as the Scriptures make mention of.*

And if it be ſo, how then canſt thou take up arms againſt Him? If He be wicked, what advantage will it be to thee to be worſe? If He breake His Oath, wilt thou alſo breake thine? Or, canſt thou ſay, that thou ſweareſt Allegeance unto Him on condition of His good behaviour? Does the Statute 25. *Edw.* 3. *c.* 3. declare it to be treaſon, only to levie War againſt a good, a juſt King? Why then did not the Proteſtants take up Armes againſt that bloody idolatrous Queene *Mary*? Why then is it treaſon to compaſſe the death of an Uſurper of the Crowne? *Dalt.* 227. Was not *Spenſer* baniſhed for affirming, *That if the King did not demeane himſelf by reaſon, in the right of the Crowne, His Liege were bound by Oath to remove Him from the Seat.* *Edw.* 2. called *Baritus Hiſtoria de Spenſero.*

Oh! take heed of new coined diſtinctions: take heed of the ſleights of men. There is no wickedneſſe but hath found ſome excuſe.

In that great inſurrection in *Richard* the ſeconds time, the Commons had a fair pretence. *Their intent was* (as they ſaid) *to aboliſh the Law of villainage and ſervitude, and to ſlay the corrupt Judges.* And they took an Oath, *Quod Regi & Communitati fidelitatem ſervarent.* To be true to the King and Commons? and that they would take nothing but what they paid for? and they puniſhed all theeves with death? yet in the Parliament of 5. *Richard* 2. *n.* 31. and 32. they were adjudged Traitors.

Perkin Warbeck, that vile Rebell, in his Proclamation to the people, could tell them, *That the King had put apart all well-diſpoſed Nobles*; had

none in favour and trust about his person, but Caitives and Villains of birth: which by subtill inventions, and pilling of the people, had been the principall finders, occasioners, and Counsellours of the mis-rule and mischiefs now reigning in England. *He tells them of the great and execrable offences daily committed and done by the King and His Adherents, in breaking the Liberties and Franchises of our Mother the holy Church; to the high displeasure of Almighty God: Besides, of manifold Treasons, abominable murders, manslaughters, robberies, extortions, the dayly pilling of the people by dismes, taxes, tallages, benevolences, and unlawfull impositions, and grievous exactions.* From all which grievances he promises redresse, if the people will joyn with him. Is not here a fair shew, and yet this was a foule rebellion? *Speed lib. 9. c. 20.*

The Earls of *Northumberland* and *Westmerland*, in the reigne of Queen *Elizabeth*, could *In the Queens name command the Countrey to follow them in arms: sometimes pretending the safety of her Majesties Person in danger* (they said) *by treasons in working; and sometimes in case of conscience for restoring their former Religion. And in this zeale they hasted to* Durham *Minster, where they tare the Bible (and Communion Books, and such other things as there were, saith* Stow) *in great contempt.* Yet these were meer Rebels and Traitors. *Speed. l. 9. c. 24.*

Werefore examine, search diligently into the cause, every thing is not as it seems: *All is not gold that glisters.*

A Reformation is much spoken of; plain, it is there is an alteration. Are not all our fixed Laws turned into this one Law, *Salus populi*, The safety of the people? Are not our Goods, Lands, Liberties, seized on, yea, and that Legally? To wit, *Lege necessitatis*, by the Law of necessity? Is not disobedience to the Commands of our Prince termed Loyaltie? Infinite are the evils which these sad distractions have produced; but I forbeare, because they are fitter to be lamented then rehearsed.

If yet there remain one scruple unremoved concerning the power of Parliament, I shall herein refer you to a Tract of Sir *Wa. Raleighs*, intituled, *The prerogative of Parliaments in England*: and for thy present satisfaction shall desire thee to consider these four things:

First, all agree, That the Parliament is as one Body, and the Head of this Body is the King. So *Dyer fol. 60. a. The Parliament* (saith he) *consists of three parts: to wit, of the King, the chiefe Head; and of the Lords the chief and principall Members of the body; and of the Commons, Knights, Citizens, and Burgesses, the inferiour Members: and these make the Bodie of the Parliament. Vt igitur in naturalibus, capite detruncato, residuum*

non

non corpus, ſed truncum appellamus: ſic & in politicis, ſine capite communitas nulla enim corporatur. Forteſc. c. 13. As therefore in things naturall, when the head is cut off, we call not the reſidue a body, but a ſtump or ſtock, ſo likewiſe in things politicke, a Communalty without a head is in no wiſe corporate.

Secondly, the Oath of Allegeance does equally binde a member of the Parliament, as him who is not of the Parliament.

Thirdly, what power they have, is derived unto them by their *Writ*, by which the King calleth them to Parliament. Now the Writ runs, *Ad tractandum & conſulendum*, To treat and adviſe. And ſhould any exceed their Commiſſion?

Fourthly and laſtly, no Bill, though it be paſſed and conſented unto by all the Lords and Commons in Parliament, can or ought to be taken as an Act or Ordinance, without it receive life from the royall Aſſent. *Crompt. Iur. of Courts, fol. 7. b. Smith Common. l. 2. c. 3.* Weigh and conſider theſe things.

To conclude.

Thou ſeeſt, *Reader*, the unlawfulneſſe of taking up Armes againſt thy Soveraigne proved, the Objections and Evaſions anſwered, all Doubts reſolved, and even the leaſt ſcruples (which I could poſſibly imagine) removed. Oh! then return unto the Lord, obey his voyce, walk according to his rule. Thou art now called, and the Lord knows whether ever thou ſhalt have a ſecond ſummons.

And let me ſeriouſly ask you, you I meane who are counted reforming Miniſters, whoſe *lips ſhould keep knowledge*, Mal. 2. 7. How dare you in the dreadfull preſence of the Almighty God, before the face of his Congregation, *ſpeak a viſion of your own heart, and not out of the mouth of the Lord?* Jer. 23. 16. How dare you by wreſting the Scriptures ſtir men up to rebellion? in ſtead of Faith, teaching Faction; in ſtead of Duty, Diſobedience; then which there is nothing more odious in the ſight of God, and yet by you nothing more frequently preached unto the people.

'Tis ſtrange that Gods Church can be no way preſerved, the Subjects Liberty no wayes maintained, but by ſinne. Who ever heard, unleſſe from a Papiſt, that the way to Heaven was through Hell? *Shall we do evill that good may come? Rom. 3. 8.*

If you are ſent from God, why do you not *turne the people from their evill way?* Jer. 23. 21, 22. Why do you not condemn the reigning vices of theſe times? Pride, Ambition, Envy, Hatred, Uncharitablenеſſe,

Blood-

Blood-shedding, Disloyalty, Perjury; the scandalizing of Gods Church and ripping up her very bowels, abominable Lying, Sacrilledge, Rayling, Cursings, Revilings, forcing of mens Consciences, contempt of Superiours, Dissembling, Treachery, Covenant-breaking, the renewing of old Heresies, and the raising of all manner of Schisme? Is this the way to have *Peace and Truth* together, by suffering such crying sins to be nourished, and go unreproved?

Why do you flatter your Disciples with the titles of Saints, Children of God, Elect, Holy Brethren, and the like, when your Consciences (if they be not seared) must needs tell you they are not such, so long as they live in that horrid and execrable sinne of Rebellion.

A sinne doe I say? nay, Rebellion is the summe of all sins, for it is alwayes accompanied with Murder, Adultery, Fornication, Theft, Cozening, Sweating, Looseneſſe of life, Drunkenneſſe, Cruelty, Vain-boasting, Idleneſſe, and all manner of wickedneſſe whatsoever.

Why do you call that Gods cause, which Gods Word will not warrant? remember the *Woe* which the Prophet *Isaiah*, Chap. 5. 20. pronounceth *unto them that call evill good, and good evill, that put darkneſſe for light, and light for darkneſſe, that put bitter for sweet, and sweet for bitter.* And Solomon tells you, *He that saith unto the wicked, Thou art righteous, him shall the people curse, nations shall abhor him*, Prov. 24. 24.

But unto thee, thou poor seduced soule, who hast been led away with the outside holineſſe, of these false prophets, and art now pricked in thy Conscience, crying unto the Lord, *Oh that my wayes were directed to keep thy Statutes*, Psal. 119. 5. Let me give this exhortation of Solomon: *Fear thou the Lord and the King: and meddle not with them that are given to change. For their calamity shall rise suddenly, and who knoweth the ruine of them both?* Prov. 24. 21, 22. *Against the King there is no rising up: if thou hast done foolishly in lifting up thy self, or if thou hast thought evill, lay thy hand upon thy mouth*, Prov. 30. 31, 32. *Return thy heart and turn to the Lord thy God, for he is gracious and mercifull, slow to anger, and of great kindneſſe*, Joel 2. 13. and hee hath promised that *when the wicked man turneth away from the wickedneſſe that he hath committed, and doth that which is lawfull and right, he shall save his soul alive*, Ezek. 18. 27.

Halelu-jah.

5

A SERMON PREACHED

Without a TEXT,

At the *Inner-Temple*, *March* the 12.
Anno Dom. 1643.

By *John Freeman*, B. D.

Cum legas, Mome, *noli ridere*,
Sed gemens diſce fata deflere
lugenda furentis Angliæ,
Quæ male viſa eſt retro-movere,
inſtar ruentis HiBerniæ.

April 20 LONDON
Printed in the Yeere 1643.

To his friends, &c.

Sirs,

Upon a time it pleased the Ciniq; humor of Diogenes *before a great assembly of people to goe backward, the people smiled, he was angry; thinking he might with as much discretion goe backward with his body, as others goe backward all dayes of their lives in their actions, not doing what reason dictates to be done. In this discourse there is some resemblance of the Philosophers motion, but with a dissimile, or different event, for from his motion, onely smiles or laughter, but from this discourse frownes and scandals did arise, &c. (but whether or noe justly, the Presse grants liberty of judging to the* Censors) *many whereof* (I am confident) *will deale candidly, namely such as have a* coidentity of fancy *with the Authour, and of others not a few there will be found, to whom this treatise will give some content, if not for substance, yet for Methods sake, viz. because it crosseth the custome of Antiquity, and Popish practise,* Which was and is, *First to prefix and read a Text, and then to discourse an houre on it, a thing A S used of old, so N O W at* Rome, *goodsooth at* Rome *to this very day.*

willingly this tractate would creep under the

Patronizing

Patronizing wings of ſome Particular One, *by whoſe influentiall favour* (ever ſince the generall ſuffering of the *Proteſtants* under the Rebellious *Iriſh*) *I have ſubſiſtance, but it will not be permitted, by reaſon of its monſtrouſneſſe of ſhape; having* Caput in cauda, *the Text in the* Concluſion. *And therefore* Alla ventura; *I ſend it naked into the world without a protection.*

As for the Epigraphe *or ſuperſcription expreſſed in theſe words* (A Sermon without a Text) *ſay tis an odde one, ſay tis an abſurd one, ſay tis a falſe one, (conſidering this diſcourſe (as a verſe on many feet) runs upon eleaven ſeverall Texts to find out the* twelfth) *call it what yee will, tis none of mine; it had its Originall from the* Painters *pleaſure, or* Printers *capriccious conceit, who thinks, (that in theſe times) tis lawfull for every one to appeare in his owne humour; for my part, I had no acquaintance with it, till I met it in the front of the* Printed *Copies, and therefore if you pleaſe, write a* deleatur *upon it, onely excuſe me, and for once be intreated to ſpare the* Printer, *that he may with the more alacrity ſend forth the ſermon preached on the Text, which* onely *here was found in the laſt periode of the houre, and ſo ſilently paſſed over, with a reſervation to the next occaſion.* So ſhall I reſt

YOURS

moſt obſervantly

Joh. F.

A SERMON
Preached without a Text.



Have turned and turned over and over, and yet that Text which you expect (as the ſubject of an houres) diſcourſe preſents not it ſelfe unto my view; ye may imagine that this Text was in the Apocrapha, for to you it is ἀπόκρυφον τι, yet I am ſure it lyeth in the canonical Scripture, and that in ſome part of the old Teſtament, and though preciſely I doe not tell you the place, yet whereabouts it is I can declare, it is in ſome of the Prophets, and that amongſt thoſe which are called *Prophetæ minores* leſſer Prophets, in ſome of their bookes or writings it lieth; and ſince it doth not yet appeare, give me leave to make ſearch and inquiſition for it amongſt them: I'le begin my ſearch at the firſt of theſe Prophets, and ſo hold on in the ſearch till I find it out: the ſubſtance of it I well remember and can tell you what it was about. it was a menacing and threatning Text and ſpoke of Gods wrath and diſpleaſure againſt proud and wicked ones; and therefore where ever I meet with a place of Scripture ſpeaking in

 that

language, I ſhall look on the place and then paſſe on along in ſearch of what we deſire to ſee; and let me entreat you to accompany me in my ſearch with patience and attention; for if in the ſearch ye find not the thing deſired, yet I am ſure we ſhall find many obſervations reſulting from the ſeverall places through which we paſſe, that may (if not delight the eare of the curious) yet may profit the heart of the humble hearer.

And firſt we will begin with *Hoſea* the firſt of the ſmall Prophets. And here looking, I find not my Text; yet I find a place which hath a great Analogy with it, for it is a menacing place, and mentioneth Gods diſpleaſure againſt offenders; yee may pleaſe to ſee it, *Hoſ.* 4. 3. *Therefore ſhall the Land mourne, and every one that dwelleth therein ſhall languiſh, with the beaſt of the field and the fowles of Heaven, yea, the Fiſhes of the ſea ſhall be taken away.* Here is a place much reſembling the place ſought for, and indeed 'tis worth looking on it, though we ſpent the whole hour in looking on this onely: but foraſmuch as I have a purpoſe to find out the expected Subject; therefore I will onely look a while at this, and ſo paſſe away to the next Prophet in ſearch of the Text. Now in this verſe I ſee three things, *Fons mali, malum fontis, ſubjectum mali. Fons mali; A Fountaine of evill, and the worſt Fountaine in all the world.* Hiſtorians tell of ſtrange Fountaines, being noxious to thoſe that taſte of them; but none ſo bad as this, which is commonly called by the name *Peccatum, ſin*: this word *ſin* is onely contained in this verſe incluſively, and that in the firſt word thereof, *viz.. therefore*; which word by its reflection on the former verſes, doth plainly intimate to us, the originall of all the enſuing evils to be ſin and onely ſin, that is made the Fountaine; and, as above ſaid, the worſt Fountaine that ever was, it ſendeth forth the worſt waters; the waters of *Marah* were bitter, but theſe waters are a thouſand times worſe then thoſe of *Marah*,

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for the water flowing from this Fountaine is a venemous water, a poyſoning water, 'tis a wormie water, that breeds wormes in thoſe which drink of it; living wormes, ſtinging wormes, knawing wormes, ſuch as will be knawing the conſcience, knawing of the ſoule to all eternity, unleſſe there be a timely cure; and yet ſilly Mortals will ſtill be about this Well? about this Fountaine, bibbing and ſipping, till like birds with cocculi-Indie they are intoxicated, or like men in an epilepſie, fall a turning and tumbling, till they tumble and turne into perdition. The ſecond is, *malum Fontis, The evill of the Fountaine*: There are many evils flowing from it, ſome I named and could to thoſe adde a hundred more; but thoſe evils which are mentioned in this verſe are onely two, *viz.* expreſſed by theſe generall words of mourning and languiſhing, in which two words, are included multitudes of evils.

The third thing is *Subjectum mali, The ſubject of the evill*, or (to follow the Metaphor) the Channell of the evill; or of the evill water flowing from the Fountaine; this is a broad and a very broad channell. it's as broad as a whole Nation, yea, a whole Land, with the Beaſts thereof and the Fowles of Heaven and the Fiſh of the ſea, for it overfloweth all, and runneth over all, forſomuch is declared whilſt it is ſaid, *Therefore ſhall the Land mourne, &c.*

Oh what is this, I read of mourning and lanquiſhing, and 'tis a ſtrange mourning and lanquiſhing here mentioned; often have I heard of mourning of ſinners, of languiſhing of wicked, but here I read that the earth is to mourne, and the Beaſts of the field to mourne, the Fowles of Heaven to mourne; they are threatned, they are menaced, the earth ſhall mourne, the Beaſts of the field ſhall mourne, Fowles of Heaven ſhall languiſh. Alas what a thing, what a ſtrange thing is this, that evill ſhould come on them: The earth it is a harmleſſe thing, the Beaſts, Fiſh, Fowle, they are *Innocentia animalia*, innocent creatures,

tures; and why muſt they be brought into this ſad condition, what have they done, whom have they offended? What is the Earths offence, the Fowls crime, or the Fiſhes tranſgreſſion, that they are to ſuffer, with the Inhabitants of the Earth; I read not, I find not any thing that they have done worthy the evils which are to come upon them, the Scripture layeth nothing to their charge: Read your ſelves and ſee what you can find; well, ye have read, and what find ye, ye have found that there is lying in the Land, cruelty in the Land, ignorance in the Land, ſwearing in the Land, ſtealing in the Land, killing and murthering and effuſion of blood in the Land, and all theſe things committed by the People of the Land; ſtill I find nothing that the Earth is accuſed of, or that the Beaſts are accuſed of, or the Fiſhes or Fowles of heaven are accuſed of; and yet it is here ſaid that *Terra lugebit, &c.* The Land ſhall mourne and lanquiſh, the Beaſts ſhall mourn and lanquiſh, the Fowles of heaven ſhall mourne and lanquiſh, none of theſe creatures are accuſed, onely the Children of men are accuſed and condemned: and ſo here menaced or threatned with ſorrow and lanquiſh, and the poore and innocent creatures are wrapt up together with them in this threatning; ſo that though the Children of men are ſinners onely, are tranſgreſſors onely, are offenders onely, and ſo onely worthy of puniſhments; yet the harmleſſe creatures are to ſuffer with them, for ſo here it is ſaid: *Therefore, viz.* becauſe of thoſe ſins and abominations of men, the Land it ſelfe ſhall mourne and lanquiſh, and the Beaſts, &c. The words in the original for *therfore*, are עַל כֵּן, which interpreted, is *Super ſio & ſuper ita.* Therefore upon this baſis or on this foundation which is laid in the former verſes, is built this horrid ſtructure of mourning and lanquiſhing, *viz.* Upon ſinnes and tranſgreſions of the people, which are the ſole and proper props, pillars, baſis and foundation whereon God buildeth his judgments, for ſo much

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is intimated in theſe words. *Therefore ſhall the Land mourn, &c.* From whence obſerve: Doct. *Through the ſinnes of men, the creatures, the harmleſſe creatures are ſubjected to ſeverall evils.*)

This we may ſee in the firſt beginning of the World, *Gen.*3.17. For after that *Adam* had ſinned, preſently God is angry, and in his anger falls upon the Earth, curſeth the earth, the innocent earth, ſaying, *Curſed is the ground for thy ſake (Adam)* why muſt the Earth be curſed, what had the Earth done? I heare of no evill, for the Earth obeyed its Creator in ſupporting *Adam* and the reſt of the creatures which trod upon it; and in bringing forth Herbs, Flowers and fruits, for the ſeverall creatures which fed on them, and ſo kept the courſe preſcribed by the God of Nature; and yet for all this, here we read of a curſe coming upon the earth: The ſinleſſe earth muſt be curſed, and not for its offence, but for the offence of man that had wandred from his courſe, *Curſed is the ground for thy ſake:* ſo that whereas the earth might have abounded with al pleaſant fruits, now it muſt bring forth bryars and thorns and thiſtles. This was a ſtrange change for the earth, in reſpect of what it was in the time of mans innocency; ſuch a change, though ſomewhat of another nature, was there of a ſudden in *Ireland*; for I know when it might have been ſaid of *Ireland*, that it was *Terra florida*, a verdant and flouriſhing Land; but of a ſudden it was changed, that he which had looked on it would have ſaid of it, that it was *Terra torrida ſimul ac horrida*: torrid being all ſcorched with devouring flames, and horrid by reaſon of the uncouth ſpectacles of deſolation appearing in every County. So I may ſay of *England*, there is alſo a ſtrange change in it, and ſo ſtrange a change, that *England* ſeemeth not to be *England*; the people of *Iſrael* were promiſed to be called *Ammi*, my people; but in reſpect of their ſinnes, they deſerved the name of *Loammi, i. e.* not my people; ſo

Eng-

England by reaſon of her change deſerveth a new name, ſometimes it was called *Albion*, as it were the *Alba terra*, the white Land, but now whilſt we looke on the confuſion that is in it, we may fitly call it *terra nigra*; or whileſt we conſider the effuſion of blood on this *Engliſh* ſoile we may (with ſorrow be it heard) call it *terra rubra*, the red Land, or rather the bloody Land; ſuch changes have our ſinnes brought upon theſe two Kingdomes now of a ſudden.

Againe, to further your ſight of the creatures ſubjection to evill through the ſinnes of man; ſee *Job* 25.5. where ye may read how that the Starres are not pure in Gods ſight, *the Starres not pure nor pleaſing to the ſight of God*; the words may be taken and expounded *comparative* to God and his purity, and ſo alſo they may be taken *declarative* to ſhew what they are now; and what are they now? why now they are impure, foule like him that hath breathed on them even man, ſinfull man: what is this? are the Starres impure? Tis pitty, there was a day when it was not ſo with the Starres of Heaven, when there was no ſtaine nor ſpot of impurity in them. In *Gen.* 1. 31. We read how that in the firſt creation, God having made his creatures did looke upon them to ſee how they were, it is ſaid that he found them to be good and very good, the words in the originall טוב מאד, that is, very good, very tifull, very faire to looke on; for in that ſenſe the word is taken *Eſter* 2. 2. Where counſell is given, that faire Virgins be ſought for the King; the words in the originall for faire are טובות מראה, good to look on, that is, faire, beautious, ſuch a kind of goodneſſe was in every kind of creature at the firſt, then every created ſubſtance was a faire object and pleaſing ſpectacle. God looked on the earth, it was good, that is, faire and beauteous; he looked on each creature of the earth, as Stones, Herbs, Trees, and each ſtone was faire, each herb was pleaſing, each tree beau-

beauteous. He lookes againe, on the Sunne, Moone, and Starres; in each of them he beholds a beauty, the Sunne faire, the Moone faire, and each Starre faire and beauteous in the appearance of it to the eyes of the Almighty. But behold upon a ſuddain there was a change in all theſe creatures, and ſo amongſt the reſt, in the ſtarres, for ſoone they became impure, foule, polluted. How came this to paſſe? What could maculate the glorious Sunne and Moone, or beſpot the radiant and brightſome Starres of the Firmament? will ye know what it was, it was ſinne, ſinfull man breathed upon the heavens and by the breath of ſinne did make the very Starres impure, uncleane and ugly in the ſight of God. Oh! the penetrant and infectious power of ſinne, that paſſing forth from that filly worme which creepeth on the earth (*viz.* man) could ſo ſuddenly infect the creatures as high as heaven.

Againe, yet to give you a clearer ſight of the power of ſinne in ſubjecting the creatures to evill, ſee *Rom.* 8. 22. where the Apoſtle ſpeaking of the creation, ſaith, that the whole creation groaneth to be delivered. What maketh it groane? It is a burthen, a heavy burthen, a burthen of vanity, a burthen of corruption lying on it; ſee *Rom.* 8. 20. 21. who laid that burthen on the creatures? It was one that ſubjected himſelf and the creatures together in hope, ver. 20. in hope of ſome great matter; ſo *Adam* by eating the forbidden fruit, had a thought of attaining ſo high a degree of knowledge, that he thereby might be like God himſelfe; and ſo aſpiring too high, fell downe full lowe, and with himſelfe brought downe the whole creation together with the heavy burthen of corruption upon their backs, under which ever ſince it groaneth in hope of deliverance, that ſo with the ſonnes of God, it may be delivered into a conformilitude of their glorious liberty: the Earth is one of thoſe which groaneth for deliverance under her heavy burthen; the Heaven is another of thoſe.

that

that groaneth for deliverance under the heavy burthen; and ſo I may ſay of each part of the whole creation for all creatures are in hope of a happy change. Not that there ſhall be *terra nova et cœlum novum*, but onely *terra novata, novatum Cœlum*; not a new earth, but this earth renned and made new: Not that there ſhall be a new heaven, but this heaven renned or moulded a new *i. e.* brought into a more glorious forme, into an incorruptible, unchangeable, and eternall forme; 'tis for ſuch a change that heaven groaneth, and that the earth groaneth with the reſt of the creatures here below; you will ſay how can they groane, they have no ſenſe no reaſon in them? I anſwer, that this is but a metaphoricall expreſsion, whereby life and ſo ſenſe is attributed to inanimate things and yet there be ſome Philoſophers will tell you, if you pleaſe to beleeve them, that the earth is *Grande animal*, and the ſea is *Grande animal*; and ſo the ſunne, moone and ſtarres, all being ſo many living and rationall creatures, but I cannot ſtand to paſſe cenſure on their opinions.

Uſe. Thus beloved, you ſee the power of ſinne in hurting the creatures in provoking and ſtirring up God to curſe his creatures; man ſinneth and God is angry, and his anger is exalted *ad talem gradum* to ſuch a degree that preſently he fals a curſing; he curſeth the Sunne, he curſeth the Moone, he curſeth the Starres, he curſeth the earth, he curſeth the ſea, and all the creatures with that heavy curſe of corruption; he curſeth the earth it groweth barren and brings forth nothing but bryars, thornes and thiſtles; he curſeth the celeſtial orbs and the meteors of the ayre and preſently they ſend down their malignant influences; and ſo he curſeth the creatures living in their ſeverall elements, and preſently they begin to mourne, languiſh and pine away. Heare this O ſinners and tremble, if for the ſinne of man, the innocent creatures be ſubjected to a curſe; oh then how heavy a curſe will fall upon the ſinner himſelfe. Here I have

I have occaſion to ſet forth the horrid curſes and fearfull evils, whereunto poor ſinners are liable; but I muſt not now dwell on this part of *Hoſea*, my purpoſe being to travaile further in ſearch of my Text.

The next Prophet whereof I enquire is *Joel*, and here I looke on his writings, but find not the thing enquired for, but yet here is one place much like it, ye may ſee it, *Joel*, 1. 15. *Alas for the day, for the day of the Lord is at hand, and as a deſtruction from the Almighty ſhall it come.* Here ſtay and look a while, 'tis worthy a caſt of your eye, what ſee you here? but tell mee your viſions another time, and I'le tell ye mine now: I ſee here two things: firſt, a Prophet, and he is in a paſion, and 'tis *Paſſio doloroſa*, a dolorous paſion: I looke againe and ſee here a day, and 'tis *Dies luctuoſa*, a ſorrowfull day, which is the cauſe of the Prophets paſion: the Prophet here appeareth but all in mourning, and in the depth of his ſorrows he cryes out, *Alas for the day, &c.* Why, what is the matter? whathath hapned? Oh beloved! the Prophet ſeeth a day (as a threatning cloud in the Ayre) a certaine day, but 'tis a gloomy day, 'tis a terrible day; which he ſeeth comming upon the people of God, and the ſight or the viſion of this day ſo worketh on him, that it makes him cry out, *Alas for the day, &c.* why doth he cry? what, can a day of deſtruction hurt him? what if it were the laſt of dayes (whenas there ſhal be a generall quaking and trembling over all the world) ſuch a day as that cannot hurt a Saint or a Prophet, ſuch an one as *Joel* was; what then makes him cry ſo paſſionatly? Oh! 'tis not for himſelfe, but for others he is ſo affected; as ye may ſee *verſe* 16. 17, 18, 19, 20, *&c.* the people of God are in danger of being utterly deſtroyed, that makes him cry: Whence obſerve, *Doct. Good men are afraid of evill dayes for others ſakes*: ſo *Paul* ſeeing an evill day comming toward *Epheſus* through falſe Teachers, which ſhould ariſe in that City, was ſo affected, that he went

weeping and crying up and down, and warning every one night and day with teares. *Act.* 20. 21. 30. And ſo *Moſes* ſeeing an evill day comming on *Iſrael*, ſtood in the gap with prayers and teares of ſorrow, to keepe out that evill day from the heritage of God: Oh, the ſtupidneſſe of thoſe that are not affected with the evils comming on their own heads, when as Saints are ſo affected with others miſeries; there is now a day, and a cloudy day comming on *England*, comming on *London* the glory of *England*, and yet there be full many that lie at eaſe in this our *Sion*, never crying *Alas for the day*; ſuch as theſe may take themſelves for Angels of light, yet they come ſhort of the likeneſſe of Saints, whoſe nature is like *Joels*, being ready upon the ſight of an evill comming towards others, to ſigh out, *Alas for the day*.

Alas for the day, what day is this? Tis a ſad day, 'tis a cloudy day, 'tis a deſtroying day; who brings in this day, *Joel* tels us here, 'tis the Lords day; that is, a day of the Lords bringing in, a day of the Lords fetching in; the day commeth from him even as deſtruction from the Almighty, whence obſerve, *Doct. God hath his deſtroying dayes, his killing times.* There be certaine dayes, wherein God uſeth to walke abroad and deſtroy people, to ruine people, to kill people & therfore 'tis ſaid, *Eccl.* 3. 3. *That there is a time to kill*; God hath a time to ſave, ſo he hath alſo his times of killing; and ſo in *Pro.* 16. 4. mention is made of a day of evill, that is, of a certaine day wherein God will kill an evill man; will ſlay a wicked man; however ſinners and wicked ones may eſcape for a ſeaſon, yet there is a day wherein if God meeteth them in the way of wickedneſſe, they are gone, cut up and deſtroyed without all mercy: Aſtrologers tels us of good dayes and of evill dayes, according to the dominion of benevolent or malignant Planets; ſo God hath his good dayes and his bad dayes, not *reſpective ad ſe*, but *relative* to his ſeſ-

ſects

fects, and influences upon us mortall creatures; but you will ſay, which are thoſe bad dayes, thoſe killing dayes of God, that wee may know them and take heed of them to avoid them.

I'le tell ye, firſt *Negative*, they are not dayes of repentance, nor dayes of purity, nor dayes of righteouſnes, &c. no: no: theſe are none of theſe killing dayes, theſe are holy dayes, bleſſing dayes, wherein God caſteth his favours upon the ſouls of ſuch and ſuch a kind of men. The Penetentiall day is a day of healing, a day of curing; not of bruſing not of wounding, not of killing, *Hoſ.* 6. 1. So the pure dayes, the dayes of purity; they are dayes of viſions, for in thoſe dayes God uſeth to walke abroad, and ſhew himſelfe to his holy ones that are of a pure heart; on ſuch times he uſeth to come out of his ſecret Paviſion, and appeare in ſome gracious manner, in ſome irradiant manner, to his people, (as Princes to their Subjects, on ſome feſtivals) ſee *Mat.* 5. 8. and ſo in *John* 14. 21. He promiſeth to the keepers of his Commandements, that is, to the generetion of pure ones, to manifeſt himſelfe. The word in the originall is, ἐμφανίζω which ſignifieth, to ſhine upon them, to lift up the light of his countenance upon them, as *David* ſpeakes *Pſ.* 4. 6. That day is not a day of harming, or of hurting, and ſo the dayes of righteouſneſſe, they are not the dayes of killing, or of deſtroying, but dayes of feaſting to the ſoule, wherein God feeds the ſpirits of godly men, with the bleſſed fruits of the Trees of righteouſneſſe, *Iſ.* 3. 10. Which fruits are peace of conſcience, joy in the holy Ghoſt, aſſurance of Gods favours; and theſe fruits are farre more beauteous, more amiable, and more to be deſired, then that fruit our firſt parents ſo much longed for, *Gen.* 3. 6.

But now to tell yee *affirmative*, what theſe dayes are, briefly thus, theſe deſtroying dayes, theſe killing times, wherein God uſeth to come forth and kill, to walk abroad

aud ſhoot his arrowes of death, to draw his ſword and cut off the ſonnes of men from the Land of the living; they are dayes of ſinne, and to particularize they are dayes of pride, on ſuch a day I well remember King *Herod* was ſlaine, *Act.* 12. 22, 23. And dayes of murmuring againſt God and his anointed ones, and on ſuch a day *Corah, Dathan* and *Abiram* periſhed; and dayes of lying againſt the holy Ghoſt, for on ſuch a day *Ananias* was deſtroyed: Dayes of ſecurity, for on ſuch dayes the old world periſhed, &c. ſince then, there be ſuch dangerous dayes as theſe, let's looke to our ſelves, and not ſtirre abroad in ſuch dayes in ſuch ſtormy and tempeſtuous dayes, leaſt we be blowne into confuſion. Tis true there may be ſuch dayes and yet God may forbeare to come forth, or if he doth come forth, yet he may (in his great mercy) forbeare to kill every ſinner he meeteth, and every wicked one he findeth in his way, for though his Juſtice would have him kill all that he ſeeth, of the evill ones on ſuch a day; yet oft mercy & long ſuffering doe crave ſo hard, doe beg ſo violently, that many a time the wicked are ſpared for a ſeaſon, to ſee if they will amend, if they will repent; but 'tis very perilous to venture on ſuch a hazard; for thoſe are his killing dayes, and ſo he may or may not kill; the wicked have no promiſe, no word of comfort for their ſecurity, or ſafety: there may be *Mors in pane, &c.* Death may lye in their bread, or in their meat, or in their cloathes, or in their walkes, or in their chambers, or in their beds, &c. And therfore 'tis great wiſdome to prevent the worſt, and keepe none of theſe dayes of ſin, but rather to obſerve and keep thoſe celeſtiall holy dayes of Repentance, thoſe ſweet holy dayes of purity, thoſe bleſſed holy dayes of righteouſneſſe: and then though God killeth hundreds on our left hand, or thouſands on our right hand, yet he will give his Angels charge over us, that nothing ſhall come neere us, but onely ſuch things as ſhall be for our good, *Rom.* 8. 28.

Now

Now I would runne a little further on this place of *Joel*, but I muſt away I have ſtaid over long, and therefore in ſearch of the Text I come to the next Prophet, which is *Amos*.

And now looking about here, in the writings of this Prophet, I find not the Text yee looke for; but though I find it not, yet here is a place that hath the ſame voice, and ſpeaks in a menacing manner, ye may heare it, *Amos* 1.6. *Thus ſaith the Lord, for three tranſgreſſions of Gaza, & for foure, I will not turne away the puniſhment thereof becauſe they carried away the whole captivity to deliver them up to Edom.* This place is worth a pauſe for the obſervations which are lying in it, here it is ſaid by God himſelf, *I will not turn away the puniſhment*; it ſeemeth therefore he could if ſo pleaſed his wiſdome, *Doct. Puniſhments are in the hands of God.* As rivers may be altered, changed & turned by ſeverall inlets and outlets by the hands of men, ſo God hath a turning power, whereby he can turne *mala pœna*, evils of puniſhments, and cauſe them (like ſo many Rivers or ſtreames) to runne where he pleaſeth; ſometimes he turneth one of theſe Rivers through *Egipt*, ſometimes he cauſeth one to ſtreame through *Babylon*, ſometimes he brings theſe Rivers through *Greece*, *Hungary*, *Germany*, or makes them overflow this or that City; as proud *Nineve*, or ſtately *Conſtantinople*, (when ruined by the *Turkiſh* Conquerour) and therefore, whenſoever yee chance to be in a Kingdome, or in a City of any Kingdome, and ſee one of theſe Rivers of judgements running through the Kingdome, or overflowing the wals of the City, yee may ſay there is *Digitus Dei*, for none could bring the waters in without the peculiar warrant and licence of this God of Juſtice *Amos* 3. 6.

For three tranſgreſſions, &c. I will not turne away the puſhment therof &c. Here again ye ſee that God is reſolved not to turne away the judgements, they are comming; and

God ſeeth them and can ſtop them, but will not, decreeth that he will not? Why will he not ſave *Gaza*, preſerve *Gaza*, and keepe off thoſe evils from *Gaza*? Yes ſee the reaſon, becauſe of the ſinnes of *Gaza*, and tranſgreſſion of *Gaza*. *Doct. Sinnes are the cauſe why God turneth the rivers of his judgements through this or that Land, this or that other Country*: For though God hath ſtreames of judgements and rivers of puniſhments, which he can turne this or that other way. Yet he keepes theſe waters in their bounds, in their limits, and ſuffers them not to paſſe into, or through any place, but where ſinnes and tranſgreſſions are croaking and crying, and where iniquities beare ſway and dominion, theſe are the *Operary*, or the *Engineers* and *Workemen*, that makes the *Channell* for Gods rivers of anger, and ſtreames of wrath to runne in; God hath theſe at his will, but yet never doe they flow from the maine Ocean of his fury, till ſinne digges and makes a channell, a bed or paſſage for them to flow through. Oh! that theſe Kingdomes of *England* and *Ireland*, had not had ſo many of theſe workers, of theſe channell-makers in them; for then we ſhould not have ſeene ſo many rivers of blood, and rivers of ſorrowes rivers of tribulation, as our eyes have lately ſeene in an overflowing manner, ſtreaming through theſe fiſter Kingdomes.

Againe in this place of *Amos*, you ſee Gods anger againſt *Gaza*, but particularly for their cruelty againſt his people, in being ſo ready to deliver them up to the *Edomites*, their mortall enemies; and for that reaſon amongſt others, if the judgements will come they ſhall come, if the channell be made, and the water of his wrath begins to paſſe out of the Ocean of his indignation, and ſo to deſtroy *Gaza*, he will not hinder, becauſe of the barbarous uſage of his children: No, he hath borne long with *Gaza*, yet now he is reſolved to ſuffer *Gaza* to be overthrowne

for

for this their offence, *Doct. God is a foe to thoſe which harme his people*: & therefore he is a foe to *Turkey*, for the wrongs done the Chriſtians in *Aſia* and *Europe*; and he is a foe to *Rome*, for the harm done by her, to his heritage in *Germany*, and in *Ireland*; and though they eſcape for a ſeaſon, yet not for ever, for God will undoe thoſe that afflict his flocke; he will not onely laſh them, ſcourge them, but totally undoe them, as 'tis ſaid *Zeph.* 3. 19. When his time of deſtruction commeth, when his day of killing commeth, oh! then theſe foes of God are undone, ſo when God ariſeth in his anger, his enemies will ſoone be ſcattered: he will roare out of *Syon*, and make them tremble; repentance I confeſſe may doe wonders, and ſtop an evill, chaſe away a cloud (if found if ſeaſonable) but otherwiſe without all contradiction, the enemies of Gods people will periſh: and though for a time, they afflict *Joſeph*, and laugh at *Joſephs* afflictions; yet but a little while, and there will a noiſe be heard, ſounding in the eares of the foes of Gods church as in *Nahum* 1. 3. *The Lord revengeth, The Lord revengeth*; and ſuch a thundering from the Throne of his heavy diſpleaſure, as ſhall make their hearts melt away with terrour to the great amazement of thoſe, which behold the wonders that God doth for the Saints of *Syon*, and for all thoſe that truſt in his holy name. I would willingly ſtay with this Prophet *Amos* a little longer, but the deſire of my Text urgeth me to paſſe unto the next Prophet in ſearch of it, and that is *Obadiah*.

Now here I have ſoone caſt an eye over all his prophecie, and here is none of the Text, but a place that hath ſome relation to it, for 'tis full of threats, ſee *Obadiah v.* 4. theſe words, *Though thou exalt thy ſelfe as the Eagle, and make thy neſt amongſt the ſtarres, thence will I bring thee downe, ſaith the Lord.* Though thou doeſt thus and thus exalt thy ſelf, yet I will downe with thee even to the

ground

ground there obſerve, *Doct. God can caſt downe and overturne the mightieſt things*; for indeed there is in him a fulneſſe of power, an omnipotency of doing; the taleſt Cedars of *Lebanon* are overturned with the ſmalleſt blaſt of his anger, the mightieſt trees of the Forreſt of this world, are rooted up with a pluck of his power; he that reads the ſtory of *Daniel*, will find what a vaſt bodied tree, or what an overgrowne oake *Nabuchadnezzar* was; and yet God did but blow upon him and downe he fell, *Dan.* 4. 30. we read of *Senacharib* he was a mighty tree in the Forreſt of this world, he, becauſe he had conquered the people of *Amath*, *Arphad* and *Sepharvaim*, therefore thought to conquer the God of *Ieruſalem* with his choſen people; but worme that he was; what did he doe? No ſooner began he to blaſpheme the God of *Ieruſalem*, but God ſent (and that but one of his Army, to the like whereof he had millions of millions) namely, one Angell, and immediately the Army of *Senacharib* was deſtroyed and totally routed, with the death of an hundred fourſcore and five thouſand, *Iſ.* 37. 35, 36. Let none therefore think himſelf ſafe, by reaſon of any Arme of fleſh which doth ſupport him, or becauſe he ſits under the ſpreading bowes of ſome mighty tree, for theſe cannot ſave him from the power of the ſtorme when once it begins to bluſter; the ſacred tree of Gods providence may and can ſhelter a man, but all the trees in the world beſides cannot ſecure us.

Againe, once more looke on theſe words, and here yee may ſee in what a caſe *Edom* ſtood; *Edom* thought his ſelfe ſafe, and as ſafe as if his habitation had been placed above in the ayre, as high, as the Eagle flieth, or amongſt the ſtarres, whereunto the ſhort hand of mortals could never reach; and therefore bleſſed himſelfe in his preſent fortunes and proſperous ſecurity, never thinking of the power of the immortall God, who all this

while

while lay in ſilence, ſecretly preparing engins to fetch downe *Edom*, and to pluck downe *Edom* from his lofty habitation of promiſing ſecurity, *Doct. men oft flatter themſelves with hopes of happineſſe, when the greateſt dangers are at hand*: We find the truth of this by daily experiment; we of *Ireland* were crying peace, peace, when deſtruction was at our heeles, and ruine hovering over our heads: we read of the people of the old world, how they were feaſting and merry, marrying and giving in marriage, little dreaming of any flood, of any deluge; whileſt God in the meane time was very buſie in deviſing their ruine, and to that purpoſe had imployed ſeverall agents; ſome were ſet at worke in the ſea to convey the waters over the face of the earth, whileſt others were as buſie amongſt the clouds, and in opening the windowes of Heaven, that the waters might overflow the world: yee that heare this, conſider and make an application to your ſelves, and ſpare me in that worke, having now a motion to paſſe on further in ſearch of what you deſire to behold.

The next propheſie I meet withall, is that of the Prophet *Ionah*, and he is ſoone overviewed; but yet in all *Ionah* the Text appeareth not; yet here is a verſe that doth in ſome part reſemble that which we enquire after, for here is a mention of wickedneſſe, and an intimation of Gods diſpleaſure againſt it, appearing in this, *That God ſendeth* Jonah *to cry againſt the City, for the wickedneſſe thereof*; yee may ſee the verſe *Ionah* 1. 2. the words of the verſe are theſe; *Ariſe goe to* Ninive *that great City, and cry againſt it for their wickedneſſe is come up before me.* Here ſee a wonder, wickedneſſe goeth into Gods preſence, we would not have imagined that God would admit of ſuch a thing; ſuch a Serpent, ſuch a Toade to come into his ſight; indeed purity admits it not, but abhorres the ſight of it, yet Gods Juſtice admits it into his pre-

ſence and ſuffers it, as he doth the devils to come into his courts of Judgements, to heare their accuſations and complaints againſt ſinners: but beholds them both, no otherwiſe then with the eyes of deteſtation; this they know, yet ſuch is their envy and malice againſt poore men, that they will ruſh into theſe courts of God, to accuſe and calumniate. Come here, come here ye ſinners of the world, and ſee your folly, your wickedneſſe; yee nouriſh wickedneſſe, yee feede wickedneſſe, and lodge it in your boſomes; yee thinke it a faire creature, and a pretty friend, but ſee her actions; ſhe betrayeth you to the court of Juſtice, tels all before the terrible Judge of the ſoules of men; and is ſtill yellowing and howling for judgments and executions againſt yee, longing to ſee your ruine; which your gracious God is loath to behold (as formerly he was unwilling to ſee the perdition of *Ninive*) and therefore ſent his Prophet to cry againſt it, as here it is declared; *Ariſe, goe to* Ninive *and cry againſt it*: what was he to cry? deſtruction, ſubverſion, (and that ſubitaneous,) for within forty dayes, it was to come upon them; *Yet forty dayes and* Ninive *ſhall be ſubverted, Ion.*3.4. *Ninive* was then to be overthrowne; yet God will give the *Niniviteſ* forty dayes ſpace of repentance: *Doct. God warns before he wounds*; he uſeth to give notice of his comming in judgement; but in mercy God ſeizeth upon a ſoule, ſurprizeth it in the armes of love before it is aware, and whileſt it thinks not of him, *Iſaiah* 65. 1. but giveth warning of the comming of his wrath, that people may runne from the wrath that is to come: Oh happy we in ſuch a God! if we knew our owne happineſſe; for before he ſends evils to devoure us for our wickedneſſe, he ſends ſome or other to cry againſt our wickedneſſe, as here againſt *Ninive*. I could ſhew yee more things in this glaſſe, but I muſt away to behold the propheſie of the Prophet *Micah*.

In

In this booke, I find; what? not the Text; but yet I find a place that hath a correſpondency with it, you may ſee it *Micah* 3. 12. the words are theſe, *Therefore ſhall Sion for your ſake be plowed as a field, and Ieruſalem ſhall become heapes, and the mountaine of the houſe as the high places of the Forreſt.* What is this I heare of *Sion* and of *Ieruſalem*, why! 'tis reported that *Sion* muſt be plowed and that *Ieruſalem* muſt be turned into heapes, that is, in a more plain and naked expreſſion, *Sion* muſt be ruined and *Ieruſalem* be deſtroyed; and yet theſe were the beloved habitations of the God of *Iudah*: hence, *Doct. God ſometimes viſiteth his owne habitation with judgements.* This *Iſaiah* well knew, and therefore in a ſorrowing manner he cryed, *Woe to Ariel, to Ariel, the City where David dwelt, Iſ.* 29. 1. This *Antioch, Corinth, Epheſus, &c.* (ſometimes glorious Churches, now dens of *Turkiſh* Lyons) have experimentally proved; and many hundreds of Church-aſſemblies in *Ireland* with weeping eyes can confirme this truth; and I pray God, that ere long *England* be not brought in for a witneſſe.

At this inſtant we have *Templa Domini, templa Domini*, Churches for God to dwell in: but how long he will ſtay amongſt us, how long he will be worſhipped by us in theſe Temples, who can tell? for he is not tied to materiall Churches, be they never ſo beauteous, he is not taken with the beauty of them, nor will he ſhew himſelfe in them to his people, unleſſe they themſelves be beauteous in the beauty of holineſſe: if a Temple or the outward forme of worſhip in that Temple, would have prevailed to have held God, with his favouring influences in a Land, then had this threatning never had a being, and we ſhould not have beene reading this day, *that Sion ſhall be plowed, and Ieruſalem be made heapes.* Alas! what is the reaſon? Why yee heare that it is for the peoples ſake, ſomething they had done which angred God

ſo much, that therefore *Sion muſt be plowed, &c.* What did they doe? yee may read of their doings in the 9. 10 and 11. verſes; there yee may read how the Princes, Counſellours of ſtate, and Judges of the Land were covetous, abhorred Judgement, perverted Equity, and built up *Sion* in blood, and *Ieruſalem* in iniqnity; Prieſts and Prophets joyning with them for ſome ſiniſter ends of their owne, as for money, and preferment, and ſuch like things; but God here by the Prophet ſends them word, that their devices are vaine, their projects fooliſh, their deſignes and doings wicked, and therefore they ſhall come to ruine; they may be building and building, rearing and rearing the wals of *Jeruſalem*, but becauſe they build in blood, becauſe they build in iniquity, therefore all ſhall tumble downe againe; hence *Doct.* It *is an unprofitable thing to build upon an ill foundation.* The Jewes here you ſee were building up *Sion*, but they did build it on an ill foundation; they laid the foundation of it in ſinne, in iniquity, in oppreſſion, in covetouſneſſe, in lying, in cruelty, in b'ood (the worſt lime and ſtone that ever man can build withall) and what is the end of it? it wil tumble downe upon their owne heads, and kill the very builders of it.

So *Rome* buildeth up many churches (as in the Eaſt and weſt Indies) but they will never ſtand long, becauſe the foundation of them is laid upon lying miracles, falſe doctrines, covetouſneſſe and blood (many hundreds, many thouſands of thoſe poore Indians being wilfully murthered by the *Spaniards*, *Romes* Admirers.)

So *Mahomet*, he plants Churches in the *Levante* (Churches after his owne humour) but the foundation of them is blaſphemy, blood (and that the blood of many thouſands of holy Martyrs) theſe Churches may ſtand for a while, but ere long they will totter, for the gates of hell will prevaile againſt them; God abhorreth them and all ſuch

ſuch buildings, with their builders; and therefore pray we, that our builders and planters, may labour to reare up the wals of our *Sion*, in truth, in meeknes, in equity, in mercy, in compaſſion &c. If thus they goe about, the workes and buildings of God, then Chriſt the corner ſtone, and foundarion of all foundations, will proſper their handy workes.

Beloved, I have ſome ſmall skill in Atchitecture, (for it is my trade;) and therefore I would willingly ſay ſome more things unto you, touching the building, rearing, or ſupporting of our *Engliſh Sion*; but truth it is, I cannot now doe it, for I muſt hence to viſit *Nahum*, and enquire of him for my Text.

Upon *Nahum* I looke, but this propheſie conteineth not that place, yet here is one place of great affinity with it, yee may read it, *Nahum* 1. 8. *But with an over-running flood, he will make an utter end of the place thereof, and darkeneſſe ſhall purſue his enemies.* He tels us here two things; firſt, what he will doe with *Ninive*, ſecondly, what he will doe with the people of *Ninive*.

As for *Ninive* he will deſtroy it, *An over-running flood ſhall come upon the place thereof*, upon the very place where *Ninive* is ſeated or ſcituated; what will he deſtroy *Ninive*, that mighty City? yes! it muſt be deſtroyed, how? with a flood, with an over-running flood, that ſhall flow over the wals thereof; a flood of ſubverſion, here ſee *Doct. Gods judgements can enter the ſtrongeſt holds*) Witneſſe towring Babylon, *whoſe wals were once the wonder of the world*: and populous *No*, *No.* 3. 8. And here proud *Ninive*, all now lye under water, being overflowed by the water of deſolation: Hence may we ſee what folly it is to truſt in ſtrong places, or to place confidence in wals, bulworkes, fortifications or deep water-trenches, for they cannot keepe out Gods judgements; were a Kingdome ſurrounded with the ſea as populous *No*, or encompaſſed with hils and mountaines, equall to

the Alps, Atlas, or lofty Caucaſus, or encircled with bul-workes of iron, or wals of braſſe, reaching up to the very clouds, yet judgement will paſſe through, or runne over all, if God but give them a commiſſion; if God but once bid them goe and enter, goe and deſtroy ſuch a City, ſuch a Kingdome, it is ſuddenly done, if he require ſuch a ſudden expedition.

What ſafety for us then here on earth? Yes, there is ſome kind of wals, ſome kind of trenches that are of notable ſtrength for keeping out of evils; theſe are the wals of righteouſneſſe, and trenches filled with penetentiall waters; theſe will be a defence when Cities, like thoſe of *Canaan*, will fall downe and crumble into duſt. Oh! that our *England* were encompaſſed with ſuch like wals, and inſtead of the Ocean, were ſurrounded with a river of penetentiall waters, ſtreaming from humbled ſoules; then might *England* enjoy the preſence of God in mercy, whereas now God appeareth here in *England*, all clad in fury and indignation.

Againe, as you ſee the threatned ruine of *Ninive*, ſo here behold the tragedy of the Inhabitants; what ſhall become of them? It is told us, that darkneſſe ſhall purſue them; what darkeneſſe? darkneſſe of affliction, and if that bring them not back (as it did *David*, *Pſ.* 119. 67.) then followeth darkeneſſe of judgement in this or that degree; ſo that they fall upon the beliefe of lies and falſe deluſions, 2 *Theſ.* 2. 9, 10. And after theſe follow darkeneſſe of death; and laſt of all the darkneſſe of damnation, plagues enough, evils enough to fright men from fighting againſt God; heare this yee ſinners, and reconcile your ſelves unto your God; heare this yee ſonnes of rebellion, and reconcile your ſelves unto your King, even unto your gracious King Jeſus, God bleſſed for ever; but if you doe not doe this, then *Actum eſt de vobis*, yee are an undone people; for ere long, God will ſend one

of

of his Armies againſt you, even this here called by the name of darkneſſe; ſomewhat more for illuſtration ſake, I would have ſaid of this darkneſſe, of this purſuing darkneſſe, to have ſhewed yee the horridneſſe of it, but I am in purſuit of another thing, and therefore at preſent I am urged to leave *Nahum* and paſſe over hence to the propheſie of *Habacuck*.

This propheſie like ſome of the reſt is very ſhort and ſoone overlooked, but without effect in reſpect of the text: for here likewiſe it is not found, but here is a part of the propheſie that appeareth in a menacing forme, correſpondently to the place I enquire for, read it *Hab.* 2. 8. *Becauſe thou haſt ſpoiled many Nations, all the remnant of the people ſhall ſpoile thee, becauſe of mens blood, and for the violence of the Land, of the City, and of all that dwell therein.* Here is a burden for *Caldea*, a deſtruction for *Caldea*, for it muſt be deſtroyed and ſpoiled, but why muſt *Caldea* be ſpoiled? the reaſon is given, becauſe *Caldea* hath ſpoiled many Nations by pillaging their goods, ruining and burning their Cities, murdering the inhabitants; and therefore now *Caldea* is cited before God, cenſured, condemned to ruine, rapine, ſpoile by a Law called *lex talionis*: hence, *Doct.* (*Spoilers muſt be ſpoiled*) this is not alwayes done *de ſubito* at an inſtant, but God tarieth a ſeaſon, but at length will come; and though *ſero* yet *ſerio*, if not this way, or that way, yet he findeth ſome other way to deſtroy them; ſo that the murtherer ſhall be deſtroyed, the cruell one deſtroyed, they which love blood ſhall taſt of blood, if not here yet hereafter; they ſhall have ful bowls of blood of wrath powred down their ſoules, ſo the oppreſſour, the pillager, the plundrer, ſhall here of his doings to his owne terrour.

Object. Why may not one kill, ſpoile, deſtroy, pillage, plunder? &c.

Anſw. Yes, where men have Gods warrant for it; Gods

Gods commiſſion for it: the *Iewes* ſpoyled, pillaged, and plundered, the pleaſant Land of *Canaan*; and ſtaid not there, but killed and ſlayed the people, men, women and children, even the very beaſts of the Land; and they did well in it, they had Gods command for it, and therefore properly could not be called murderers, pillagers, ſpoylers, &c. but rather juſticers, executioners, of the will of God. Mercy in ſuch a caſe had beene as bad as cruelty, pitty had beene equall to murder in ſome degree: you ſee that *Saul* ſpared, when God commanded to kill; and what did God thinke of him for it? he called it diſobedience, and counted it as a ſinne of witchcraft, (1 *Sam.* 15. 3, 9, 10, 11. and ſo to the 24. ſo in all ſuch caſes, when we have commiſſion from heaven, to ruine or deſtroy this or that perſon, this or that City, this or that Kingdome, then we are bound upon paine of damnation to kill and ſlay (without pitty or compaſſion) man, woman, child, father, mother, wife, brother, any one, every one, &c. (if the commiſſion cometh forth in ſuch a forme.) But if wee goe without commiſſion, or without a ſure warraut from Gods Word, then is our killing murdering, our pillaging ſtealing, and he will ſend after us, ſuch as ſhall ſpoile and pillage us; firſt of our goods, after that of our lives, and laſt of all of our ſoules, unleſſe we returne from ſuch doings with teares of repentance before the decree commeth forth: I could moſt willingly here propound and reſolve ſome queſtions touching this point, but the deſire to comply with my preſent intentions, forceth me from hence to the Prophet *Zephaniah*.

I here behold *Zephaniah*, and ſee him paſſionate in his expreſſion of Gods wrath againſt ſinners and ungodly ones: but yet in no part of that propheſie doth that lodge which I ſeeke, but yet here is ſomewhat of the ſame nature, ſee it *Zephaniah* 1. 2. (*I will utterly conſume all things from off the Land ſaith the Lord*) God here ſaith that

God here ſaith that he will conſume, not ſome things only, but all things of the Land of *Judah*, and if he will doe it, if he hath a mind a purpoſe to doe it, I am ſure he can doe it; for the *Pſalmiſt* telleth us *Pſ.* 115. 3. *Our God is in heaven, he hath done whatſoever he pleaſeth*: hence *Doct. God hath a conſuming power*) he that reads and beleeves the Scripture, cannot doubt of this propoſition; for as there is in God a creating power, a ſupporting power, ſo alſo is there a conſuming power, and a deſtroying power; and when he hath a will to conſume he can doe it, and moſt eaſily he can doe it, even with the ſhaking of his hand, with a blaſt of his breath, with a call for the ſpirits of vengeance; a ſhaking of his hand over a Nation undoeth it: ſo we read *Zach.* 2. 9. *I will ſhake my hand upon them, and they ſhall be a ſpoile to their ſervants.* They that are mighty on earth, Rulers, Commanders over others ſubjected to them in vaſſalage, theſe on a ſudden, upon the ſhaking of Gods hand over their heads, fall downe and become a ſpoile to their vaſſals, ſlaves and captives; ſo he can doe with a blaſt, great power is in the breath of the Lord, he did but breath and out of nothing came a world; he did but breath, and man was in an inſtant framed out of the earth; he did but breath, and in a moment a ſoule iſſued out of nothing into that forme of earth; he doth but breath, and bleſſings (like *Aprill* ſhowres) fall from the clouds of his mercies; but then onely thus it is, when he breatheth in love: but when he looketh on creatures in anger, and breatheth on them in diſpleaſure, then death and deſtruction is in his breath; then he blaſteth, when he bloweth; *Haggai* tels us, that the people of *Iſrael* looked for much and it came to little, they looked for great encreaſe of fruits, and they came almoſt to nothing; what was the cauſe? it was Gods blaſting of the fruits, he did but blow, and they were blaſted and blowne cleare away, *Haggai* 1. 9. he can ſoone blow

a creature into a consumption, into ruine, into death, yea and into hell it selfe.

Againe, it is easie with God to consume all creatures that are upon the face of a Land, or upon the face of a Kingdome, because at his call, all the spirits of vengeance come with all readinesse to execute his commands.

'Tis said in *Zach.* 10. 8. *That he will hisse for his people, and so they shall be gathered*; so he may but hisse for the destroying creatures, and they will come, such as Froggs, Locusts, Caterpillers, Haile, Snow, Frost, Mists, Foggs, Raine, Warre, Plague, Famine, Diseases, Windes, Stormes, Earth-quakes, Lightnings, Thunder, Fire and Brimstone, Good and evill Angels, and all standing in a moment before him, saying, what shall we doe? whom shall we destroy? what Nation shall we ruine? what Kingdome shall we devoure? these are the spirits, these are the Guests which the Lord oft biddeth to a feast of his wrath; and they are strange guests, they have hungry stomackes, devouring stomackes: Once God set before some of these a City, a great and faire City, and all on a sudden it was devoured; it was no lesse a City then *Babylon*. Another time he set before these Harpies, or these Ostriches, a whole Kingdome and they devoured it; it was the pleasant Kingdom of *Egypt*; and now lately, God being in *Ireland* and there walking up and downe, and seeing the sinnes of the Land, and the ripenesse of them, waxeth angry; and on a sudden hisseth for some of these hungry Spirits, and suddenly they came and devoured up most of all the Protestants of that Land, and spoiled the forme and beauty of the whole Kingdome, within two or three dayes.

So God being in *England*, and looking about, observing and seeing, that sinnes like Grashoppers were skipping up and downe in every place, or like Froggs croaking in every ditch; at the sight fell into a passion of wrath,

and

and hiſſed, and at his hiſſe there came one of theſe Spirits, *viz.* Warre; and hath ſpoiled our Kingdome, and falling upon the inhabitants, hath fed on their fleſh and caroused in full bowles of their blood; and where it did leaſt harme, it gnawed, if not devoured the eſtates of the moſt part of the ſurviving people: But what tell I you of a City, or of a Kingdome; why amongſt theſe creatures, there are ſome that can devoure or ruine a world in a very ſhort ſeaſon, as ye have heard was done in the dayes of *Noah* by Raine.

Henceforth I ſhall not wonder to heare it ſaid that God hath a conſuming power, whereby he is able to conſume all things as here is ſaid, *I will conſume all things from off the Lands* &c. All things, what, muſt all goe? muſt all periſh? the People of the Land, the Beaſts of the Land, the Fruits of the Land, &c. Yes, all muſt goe, all muſt be conſumed, for ſo it is ſaid, *I will conſume all*, &c. Then hence, (*Doct. All creatures are ſubject to a conſumption*;) here is an evill, and horrid evill; a diſeaſe and a conſuming diſeaſe, like *ſcabies volatica*, it runneth up and downe upon all the creatures of the world, as on the Heaven, the Earth, the Men, the Beaſt, the Fowles, the Fiſh, &c. they are all ſubject to this diſeaſe, to this conſumption. *Each*, ſayes But ſince it is a diſeaſe ſo ſpreading, ſo common, ſo univerſall; 'tis our wiſdome to labour to prevent this conſumption, (if poſſible we may) or at leaſt procure ſome Elixirs that may cure us, (if we find it be once on us) and nothing can doe the cure but grace; a few graines, nay, one graine of ſaving grace will cure our bodies and ſoules; though it be true the body will be long a curing, *viz.* till the day of doome, yet it will doe the deed; this medicine of grace will at length perfectly cure the body, and cauſe it to riſe out of Aſhes, out of Duſt, out of Rottenneſs into a moſt glorious body againe, ſo ſee the glorious

ed ſoule to lodge in for all Eternity; Happy are thoſe which have ſome few grains of this moſt precious Elixir; I might here more fully ſet forth before you the nature of this diſeaſe, of this conſumption, but time alloweth me not, and therefore I le hence to *Haggai*.

Haggai is the next Prophet, but yet for any thing I ſee, here is not the object of my inquiſition, but here is that which is not much unlike it, ſee it *Haggai* 2. 22. *I will overthrow the throne of Kingdomes, and I will deſtroy the ſtrength of the Kingdomes of the heathen, and I will overthrow the Charets, and thoſe that ride in them, and the Horſe and the Rider ſhall come downe every one by the ſword of his brother.*

Herein this verſe, God threatneth to overthrow and to deſtroy the Kingdoms & the ſtrength of the Heathens, here he decreeth to bring in judgements upon them; and what judgements? deſtroying judgements, ſo that they ſhall fall one upon another; not onely one Nation upon another nation, one Kingdome upon another Kingdome; but thoſe of the ſame Nation, of the ſame Kingdome, ſhould ariſe one againſt the other, *brother againſt brother*, and ſheath their ſwords in one the others bowels: this was the curſe, this the deſtruction, that God would ſend amongſt the Heathens; what is this? God is angry with the Heathens, and ſee his way of puniſhing, he will deſtroy them: and how? by infatuating of them in ſuch a manner, *That brother ſhould riſe againſt brother, brother kill brother*; this is the Heathens judgement: ahme! is not this now, even now in *England*, doth God take *England* to be a Heathen land, and the Inhabitants to be Heathens, that we are puniſhed after the way of Heathens, that we are ſo bereaved, ſo infatuated in our underſtandings, that we muſt riſe up and kill one another, murther one the other, embrew one the others hands in blood of our brethren, after the manner of the Heathens;

whence

whence commeth this evill amongſt us? ſurely we have communicated with Heathens in ſinnes, or elſe we ſhould never participate with them in judgements, according to that in *Reve.* 18. 4. And what a ſhame is this for *England*, where the Goſpell hath ſhined ſo gloriouſly, to be taken with ſuch like ſinnes as the Heathens (which ſate in darkneſſe) have committed.

Againe, here ſee Gods ſeverity: the Kingdomes are to be deſtroyed; what Kingdomes? the mighty Kingdomes of the Heathens? Alas, alas, the Heathens they are ignorant, they might ſay, *Domine non novimus te, &c.* Lord we know thee not, nor thy Lawes, nor thy will; we have no Seers, no Prophets, no lights, no viſions, no revelations amongſt us? why then wilt thou be angry with us, ignorant and blinded creatures; thus and thus might they have pleaded their excuſe before God; but ſuppoſe they had, yet had it beene in vaine, the plea had not beene good in *curia Cœli*, for it was decreed that judgements ſhould come upon them, though Heathens: whence *Doct. The plea of ignorance is not ſufficient to excuſe a people before God.*) The plea of ignorance will not excuſe ill deedes, ungodly deeds, the moſt that it can doe is but to excuſe a *Tanto*, but it doth not excuſe a *Toto*: ſome ſtripes are due to the ignorant *Luke* 12. 48. *Tyre* and *Sydon* may doe better then *Corazin* and *Bethſaida*; but ſtill though they ſate (*in tenebris*) in darkneſſe of ignorance, yet a woe will fall on them, *Mat.* 11. 21, 22. If God dealeth thus with Heathens, and thoſe which know not his Lawes; Oh! then what heavy judgements will fall on their heads, that have the Law and the Prophets, the Goſpell and the Apoſtles daily ſet before them, as we of *England* have: Here I ſhould diſtinguiſh of ignorance *vincibilis & invincibilis*, of *ignorantia puræ negationis & puræ diſpoſitionis*, and ſo ſhew you what kind of ignorance (and in what caſes) ignorance is excuſable, and how

farre excuſable, but the time haſteth and ſo muſt I, or miſſe of what I aime at, and therefore hence I paſſe to the Prophet *Zachariah*.

This propheſie containeth many notable things, yet herein is not encloſed the Text ſo much ſought. but however here you may ſee a menacing and a threatning expreſſion, ſee *Zacha.* 7.13. *Therefore it is come to paſſe, that as he cryed and they would not heare, ſo they cryed and I would not heare, ſaith the Lord of Hoſts.* Here is ſhewed the juſt proceedings of God againſt fooliſh men; God ſent his ſpirit in his Prophets, as it is verſe 12. And he cryeth unto men in this or that other way, and ſinners regard it not; and when God ſeeth their careleſſe negligence in hearing his ſpirit, then waxeth he wroth and will not heare them in their cries powred out before him; God ſent his ſpirit in the old Teſtament, and then the cry was commonly like that in *Ezek.* 33.11. *Turne, turne, for why will ye die, oh houſe of Iſrael?* or like that in *Amos* 5.4. *Seeke ye me and yee ſhall live*; or that in *Iſaiah* 1.19. *If yee be willing and obedient, yee ſhall eat the good of the Land, &c.* He ſends his ſpirit now under the Goſpell, and it ſoundeth commonly of faith and repentance, as in *Mar.* 1.15. *Repent and beleeve the Goſpell.* Or of Love and Charity, as in *Mat.* 5.44. *Love your enemies, bleſſe them that curſe you, doe good to them which hate you, pray for them which deſpitefully uſe you and perſecute you.* Such are the cryes and ſounds of the ſpirit. Now when men hear not the ſpirits voice, ſpeaking in this kinde and gracious language, then God calleth away his ſpirit; commands it to cry no more, but ſends others to cry, and theſe cryers are judgements; & theſe roare & yell ſo loud in the eares of the people, that they beget an horrour in their ſoules, and make them heare them with aking hearts? their cries, their ſounds are of another kind, they ſpeak in a new manner, to ſinners ſaying, we are judgments, judgments ſent from

from the living God; to you we are come to torture and torment you, to feed on yee, to ruine yee, to take yee and teare yee with the teeth of perdition, and we will not pitty, nor ſhall our eye ſpare you. At ſuch a ſound the people ſtart and tremble, and then they can find eares to heare, and mouthes to open, and tongues to anſwer the God of Heaven, ſaying, *Quid vis Domine, &c.* what wilt thou Lord that we ſhould doe; we underſtand by the voice of thy judgements crying in our eares, that thou art angry with us, becauſe we have not done thy will, nor liſtened to thy ſpirit; we are ſorry for the fault, *Nunc jube quid vis*, now command what thou wilt and it ſhall be done; *Nunc mitte ſpiritum, &c.* now ſend downe thy ſpirit, and we will heare and hearken to the cry; but oft times in ſuch caſes it proveth too late (as to the *Iſraelites*) for God ſeeing they would not heare his ſpirit, crying in his Prophets, he now will not heare them crying for feare of judgements; as here it is ſaid; as he cried (that is) as his ſpirit cryed and they would not heare, ſo they cryed, *and I would not heare ſaith the Lord of Hoſts.*

Beloved, ye here ſee how the caſe ſtandeth, how dangerous it is not to hearken to Gods ſpirit crying in your eares; and therefore have a care of the danger: as there is a ſpring time, ſo there is a hearing time, and that is τὸ νυν *Nunc hodie*, to day, even whilſt the ſpirit is crying to day, heare his voice, *Heb.* 3. 13. Me thinks I hear how the ſpirit of the Lord running up and downe this Kingdome of *England* is crying in every County, in every City, in every Congregation, repent ye people of *England*, repent ye inhabitants of *England*; repent ye of your pride, repent you of your covetouſneſſe, repent ye of your oppreſſion, repent ye of your chambering and wantonneſſe, repent ye of your rioting and drunkenneſſe, repent ye of your ſtrifes and envyings, repent ye of your diviſions and contentions, or elſe the God (to whom vengeance

vengeance belongeth) will come againſt yee, and fall upon you with more violence then as yet hath beene ued, and cauſe your land to overflow with blood, and your Cities to appeare in flames, or bring in famine to kill her thouſands, and fetch in a plague to kill ten thouſands, ſo that there ſhall be (*Luctus crudelis ubique*) ſorrow on all ſides, dread on all ſides, death and deſtruction on all ſides round about ye, and then may ye cry, Lord we are in miſery, have mercy upon us; Lord we are in diſtreſſe, have mercy upon us; Lord we are in tribulation, have mercy upon us. And what anſwer will there be given? perchance ſuch a one as this, hence, away, God cares for yee not, heares ye not; goe cry to your ſinnes, goe cry to your pleaſures, goe cry to your Mammons, (as the *Iſraelites* were ſent in *Judg.* 10. 13, 14. Oh! this would be a diſmall anſwer for *England*, and yet ſuch an one muſt *England* expect from God, unleſſe *England* heare God crying to her in the language of *John* the Baptiſt, *Repent* (*Matth.* 3. 2.)

Now beloved I could here proſecute this ſubject, and cry unto you, to heare the voice of God now crying in a louder manner then uſually yee have heard him cry in *England*: but I muſt on forward to *Malachy* in ſearch of the Text expected, &c.

Now having paſſed through ſeverall Prophets, I am arrived at the propheſie of *Malachy* the laſt of Prophets, and here in the laſt chapter of this laſt Prophet I find the Text couchant in the firſt verſe of the ſaid chapter, the words are theſe, *For behold, the day commeth that ſhall burne as an oven, and all the proud, yea, and all that doe wickedly, ſhall be ſtubble, and the day that commeth ſhall burne them up, ſaith the Lord of hoſts, and ſhall leave them neither root nor branch, &c.* Here is a Text and a moſt obſervable Text, for the things incloſed in it, and ſince I have travelled ſo much in ſearch of it, you may expect ſome

some strange rarities from it, but what ever is in it, or deducible from it; I cannot at present stay to shew it unto you, for I see that now, just now, as I read the Text the glasse is runne; with reading of the Text, the houre is expired, but what time doth not allow me now to do upon the next occasion I shall performe; and so for this present, I leave this Text as I found it untouched, unhandled.

Craving of your patience some few minutes of time, to plead my excuse for bringing in the Text, in the ultimate conclusion, and finall period of the Sermon, I know there are some that will censure me deeply for it, whilest they see many passe without a frowne, that read their Text and never come neere it an houre after, yet I may be excused in part, for if the hearers had not this one Text at the first, yet instead of this one, they have had the liberty of looking on eleven other Texts for this one; but brethren be yee not censorious, 'tis true, that the houre is out, and just at the last of the houre I read the Text, whilest others first reade the Text and then discourse an houre, in this yee will say, I have gone (*retro*) backward, its common use and custome, walking in a new and unusuall path; but herein is your error, for 'tis no novelty, no new invention to goe retrograde, for in this crosse and back-moving motion I am but an imitator, imitating the whole world in generall, and *England* in particular.

The world is on her journey, and whether is the world journing? to Heaven, to Heaven, to blisse, to happinesse, to the fruition of that which is (*summum bonum*), for as these things all Nations, all Sects, all Religions aime at, but marke how the world goes, (respectively) to the generall of the Inhabitants it prevailes (*retro*) it goeth backwards, for the way to Heaven, &c. is a way of 1. Truth, 2. of Holinesse, but the world goeth in the way of errours, Ethnicall, Judaicall, Mahumetticall, such

hereticall and ſeiſmaticall) and in the way of prophaneneſſe, ungodlineſſe, licentiouſneſſe, &c. and is not this *iter retrogradum*, is not this a croſſe going, a backward travailing, judge yee.

So I may ſay of *England* in particular. *England* is now in a journey; and whether is *England* going? Is it travailing to find out *Terra pacis* a Land of peace; and the way leading to that Land, to that happy Land; is there, directly, there [illegible] Eaſtwards; but *England* is now walking Weſtward in an occidentall path, and marching *per Campi martia*, even in the blood of her people; & is not this *iter retrogradum*, &c. I know a man may ſaile towards the weſt, and yet arive in ſome Iland of the Eaſt, but he muſt make a *Drakes* voyage of it then, he muſt goe with a ſtrange compaſſe, not (without many perils) as a man may come to this *Terra pacis* by marching through the field of warre; but it is a great compaſſe about, and thouſands of dangers in the way, and very few of ſuch travailours come ſafe to their journeys end; ſome loſe their Armes, ſome their legs, ſome their eyes, ſome their eſtates before ever they come there, and moſt loſe their heads or their bodies, periſhing in the way.

Againe, *England* is now on her journey; and whether is *England* paſſing? towards a place called *Terra proſperitatis*, ſhe hath a great deſire to have all her children ſeated in a Land of plenty and proſperity, that they may not behold the face of want and miſery; but marke how ſhe goeth backward, ſtill backward doth ſhe goe; the direct and ſtraight way to this Land of proſperity is that there [illegible] But now *England* goeth in a path where, ſince ſo nothing for the generall but ſince violence, fire and ſwords, compelling and borrowing, pillaging and plundering, &c. and what thinke you, is not this *iter retrogradum*, &c.

Againe, *England* is now a journeying, and whether doth

doth *England* travaile? towards a place called *terra veritatis*, a Land of truth, for *England* is much in love with truth, (if you will beleeve her) and desireth to have truth planted and established, and to have all her children live in a Country of truth, that they may not be in danger to be swallowed up by the devouring jawes of errour; Well, 'tis a good desire, and travaile for such a jewell is highly commendable; but now marke the way *England* taketh, the way to this land of truth lieth there, directly there ——— But *England* goeth in a way cleane backward, for in this way where *England* now goeth, there is a *tacite licentiation*, or permission of errour, as of Popery, of Seperatisme, Anabaptisme, Brownisme, &c. And these by the silent influences of *England* upon them, doe so bud, so bloome, so prosper, so spread abroad, that ere long (without Gods preventing mercy) they are like to overshaddow those tender plants of truth, which are already planted in this *English* soyle, and what thinke you, is not this *iter retrogradum*?

Againe, *England* findeth her children to be sicke of a misunderstanding, and she turnes Physician, and for the cure of their distempers, sets them together by the eares, calls on them to beat out one anothers braines; this is a strange cure of wit, misunderstanding and distemper, that ever was heard of. In the dayes of *Hippocrates* and *Galen*, they used to cure distempers of the braine, with *Hellebore*, and it was thought a violent phisicke; But our phisicke is farre more violent; happy for us, if we had *Galen*, or *Hippocrates* amongst us, to give us of gentle *Hellebore* for the operation of it is gentle, in respect of the operation of the phisicke *England* giveth; happy were if we were all shipped hence to *Amidera* for cure, rather then follow our Mothers prescriptions here at home; but whether or no, this be not a crosse method, and a retrograde path to tread in for procuration of health, judge ye.

Many petitions have the Inhabitants of *England* presented to King and Parliament: I would they would present one to this effect, namely, that there may be a toleration for those of the Protestant Religion heretofore, for many yeers soe called, used in *England*; as also a toleration for those that cannot beare the Ceremonies of the Church of *England* for a season, even till the Papists, Separatists, Anabaptists, &c. were disposed of to *England's* safety, and *Irelands* recovery; and then afterwards (if these two must decide the quarrell by the sword) let them fall to it, and kill and murder one another, without pitty or mercy, to man women or childe (if they have Gods warrant for it) *Quis talia fando temperet a lachrymis?* Can truth not grow now in our *England*, till *England* be washed with blood? is the *English* soyle so barren, so sterile, that it must be fatned with the blood of our brethren? to accelerate the production and conservation of truth? I F. S. O. 'tis a thousand pitties, is this the way to truth? Oh! it is *iter retrogradum* a crosse way; 'tis confessed that this is a way through which *England* (possibly) may come to truth, but 'tis *via flebilis*, a mournfull way, a lamentable way, and those which walke in it, may chance never behold the face of truth, but God (*qui solus facit mirabilia*) who alone worketh wonders, can draw light out of this darknesse and I hope he will, otherwise we may say with the Apostles, *Lord we perish.*

Thus briefly I have presented ye with the worlds and *Englands* crosse motions, something more I would have said, but it would have ended as in a mist, and therefore I'le not name it, onely thus much I have said to shew you that I am only an Imitator and not an Inventor of motions *Retrograde*, but in these motions happier then my native Country, for I went (*retro*) backward in my method in respect of custome; but I am at an end of that journey, and now though with a compasse have I arrived

at

at my text, but the Lord onely knoweth when *England* will be at an end of her miserable and toyling journey, for he that lookes on the concurrence of evills, and at the intertexture and complication of these coheerent evills would almost conclude (*Quod votis non faxit Jupiter*) that *England* should be ruined, for she fetcheth such a compasse about her in passage to the land of peace, plenty, and trade, and paseth through so many dangers and perills, of fire, sword, warre, famine, plague, pestilence, that it is an hundred to one, a thousand to one, but poore *England* will perish before she arrive at her journies end, but let us hope the best, pray for the best but in the meane time prepare with patience to endure the worst.

Now beloved you see the occasion of my motion, and I hope you will excuse me; but some will say, I did not lodge the Text in the conclusion out of any intent of imitation for some exemplary purpose, but rather that this happened out of forgetfulnesse; as if I had forgot the Text; well say I had, yet might you passe over the fault in silence, for if you blame a Preacher for this, if such an act be meritorious of censure, then how justly may you hearers be accused and censured: I forgat the Text, count you this so strange a thing? why, 'tis familiar for people to come to Church, to heare Sermons, and forget to bring their eares, I meane their obediential eares, and is not this as strange a thing.

I forgat the Text, count you this so strange a thing? why 'tis familiar with people to come to Church, to draw the water of life at the well of Gods Ordinances, and yet oft they forgee to bring the vessels to hold the water, I mean their hearts, for these are left at home, or suffered to wander or rove abroad amongst the baggs of gold, or flockes of Cattell, or gardens of pleasure, &c. Is not this as strange a thing?

I forgat the Text? say I did, count you this so strange a

thing? why, 'tis familiar with the people to goe into the Temple to worship God, and yet full oft they forget God is there; witnesse their careleſſe preparation for that worship of God, and their unbeſeeming irreverence of geſture in the Temple of that glorious God: and is not this as ſtrange a thing? But ſay I did forget this place, yet at length I found it; but you will ſay, I found it not till the glaſſe was runne, even cleane runne out; well 'tis granted, yet herein you may excuſe me, for I have done but as others doe, as I ſhall inſtance in ſome particulars: There be full many that ſeeke for that *Bonum*, or that good thing, that is, in Temperance and Chaſtity; yet never find it, till the glaſſe of their health be cleane run out, through their chambring and wantonneſſe, whereby they bring diſeaſes upon their bodies, and ſo become fit ſubjects for Chirurgions to worke upon in Hoſpitals.

So there be many that ſeeke to find out that *bonum* which is in *providence* and yet never find it, till the glaſſe of their eſtates be cleane runne out, through their pride, gall rioting and diſorders, and then like Graſſhoppers, they are forced to skip about the meddowes of this world, *ſub forma pauperum*.

So there are many that ſeeke to find out that *bonum* which is in *Grace*, but never finde it till the glaſſe of their life is almoſt cleane runne out; and then when they are upon their death-beds, ready to breath out their laſt, and conſider the excellency and neceſſity of grace, then they begin to prize it and cry out for grace, for grace, nothing then is cared for but grace, then a Kingdom, then a world for a graine of grace would they give, were it in their power, if ſo they could purchaſe that celeſtiall gem.

So many there be that ſpend ſome thoughts to find out the nature of this world, but never find it, till the glaſſe of their life is almoſt cleane runne out; and then when they are upon their dying beds, and ſee how their riches take the

wing

wing and flye away, how their honours take the wing and flie away, how their pleasures take the wing, and fly away, and so leave a dying man naked in his bed, as naked as he came into the world: then he begins to see that the world is vanity, and then seeing nothing certaine before his eyes, but death and another world, he begins to curse his folly in admiring the world, and to cry out against himselfe, *quid mihi superbia &c.* what hath pride profited me, what hath riches honours & pleasures advantaged me, &c. this now I am left here all alone, all naked, having no earthly treasures, that I can challenge for mine owne, in Christ Jesus in the other world: at this he begins to mourne, to weepe, and weeping dyes, whom we leave in the hands of Gods mercy.

Here beloved you have severall instances of late finding, so that I am not alone in finding when the glasse is runne; I would I were in such a case alone, but there are too many of these late finders; and I feare, I feare it much, that one more there is, that is to be inserted into this number, and to be placed in this catalogue, and this one is *England*, in which one are many thousands, &c.

England is now seeking for peace, but I feare shee will not find it till her glasse be runne, *i. e.* till it be first destroyed by warre, and woefull is that peace, which issueth out of the bowels of warre; I count it an unhappy peace, for the children, which is conveyed unto them through a flowing streame of the Parents blood.

England is now in search of much, but I feare shee will not find it till her glasse be runne, *i. e.* till shee be obscured & notidissembled by the increasing crimes of all sorts of themselves throughout our Land.

England is now seeking for plenty, but I feare she will not find it, till her glasse be runne, *i. e.* till she be starved, and destroyed by famine.

England

England is now in a consumption, sicke and very sicke and seeking for health, seeking for a Physitian to cure her malady and procure her health, but I feare shee will not find it till her glasse be runne, i. e. till she pine, languish and consume away.

But you will say, these are but feares, but jealousies true they are no more: I would there were no occasion for those, but however I hope to see that day, that God will blow upon the causes and occasions of those fears and jealousies, and then you shall see them vanish to Aire.

I hope ere long to see the day, that God will blow upon this mother Warre, and cause it vanish into doubt, and that he will blow upon these errors, and make them vanish into nothing, and that he will blow upon our present wants, and make them vanish into nothing; I hope to see the day, that he will breath with the breath of reformation on our England, and so cure the consumption and her afflicting malady, that she may recover and arise out of the bed of her sickneſse: and so in her conclusion England being healed, I hope that God will by his providentiall disposing of things here, send some Physitians from hence into Ireland with Balmes, Elixirs, tinctures, for the curing of the mortall wounds, and desperate impostumations of that bleeding, dying, and perishing Kingdome. *Hoc spero, spero insequo ævo*, for this I hope, for this I pray, (as one of the sonnes of that dying mother,) and I doubt not but you have the same hope, now to all these hopes superadde your prayers, supplications, teares and humiliations, and the Lord of mercy from his habitation in the highest looke upon us, and lift up the light of his countenance and be mercifull unto us, and blesse us now and for ever. *Amen.*

FINIS.



Another

ORDER

OF

The Commons assembled in Parliament,

Concerning

COALS:

Requiring the Lord Major of the city of *London*, forthwith to put the former Ordinance concerning the prises of Coals in execution; and in case he finde any obstruction therein, to seize on the Coals of such persons, and dispose of them at three and twenty shillings the Chaldron.

Also, an Order of the Commons concerning such persons as shall refuse to execute the Ordinance for sequestring and seizing Delinquents and Papists Estates.

Ordered by the Commons Assembled in Parliament, That these Orders be forthwith Printed and published.

Hen: Elsynge Cler. Parl. D. Com.

London, Printed for *Edw. Husbands*, and are to be sold at his shop in the middle Temple. Aprill 21. 1643.

ORDER

Die Sabbathi 15. April. 1643.

An Order of the COMMONS *assembled in Parliament, concerning* COALS.

FOrasmuch as this House hath been informed, that notwithstanding the Ordinance concerning the prizes of Coals, yet the VVharfingers, Chandlers, and Coal-sellers, do exact unreasonable prises, to the great oppression of the poorer sort of the Inhabitants of the city of *London*, and the parts adjacent; It is therefore ordered by the Commons assembled in Parliament, That the Lord Major do

forthwith put the Order in execution concerning the price of coals, and that he give a ſpeedy account thereof to this Houſe, that in caſe he finde any Obſtruction, this Houſe may think of a courſe to remove the ſame; and that ſuch as ſhall refuſe to conform themſelves to that Ordinance, The Lord Major do forthwith ſeize on their coals, and diſpoſe of them to the poor, paying for them after the Rate ſet upon them according to that Ordinance; And the Moneys thereupon to be raiſed, to be payed to the owners of the coals; And likewiſe that he take care, that the Chandlers and others Retaylers of coals, do not ſell any coals by the Buſhell, or any other way of Retayl, at any higher or greater Rate, then according to the Rate of Three and twenty ſhillings the chaldron, according as it is li-

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mited and appointed by the ſaid Ordinance; And that they be compelled to ſell according to the ſaid Rate: And it is further ordered, That the Marſhall of the Admiralty be ordered to take a courſe, that ſuch Ships as are laden with coals, bee brought to *London* to vent them.



And it is further ordered by the ſaid Commons, That this Order be forthwith printed and publiſhed:

H: Elſynge, Cler. Parl. D. Com.

Die

Die Veneris 14. April. 1643.

IT is this day ordered by the Commons Houſe of Parliament, That ſuch particular perſons of the Committees or Commiſsioners, named and appointed in the ſeverall and reſpective Ordinances of both Houſes of Parliament for the raiſing of Monies for the ſervice of the Parliament, in any Cities, Towns, or counties of the Kingdom of *England*, and Dominion of *Wales*, as ſhall refuſe to joyn, or ſign any Warrants, or to meet the reſt of the Committees or Commiſsioners, or to Act upon the ſaid Ordinances for the ſervice of the Parliament, expreſſed in the

the ſaid Ordinances, and ſhall not be detained by ſickneſſe, or other inevitable Impediments, ſhal be reputed, and taken as perſons ill-affected to the ſervice of the Parliament; And it is further ordered, That the Names of all ſuch perſons for refuſing or neglecting this ſervice, ſhall be returned to the Houſe of Commons by the reſidue of the ſaid Committees or Commiſsioners, That thereupon the ſaid Houſe may take order that the ſaid perſons Eſtates ſhall be ſeized, according to the Ordinance for ſequeſtring and ſeizing the Eſtates of Papiſts and notorious Delinquents.

H: Elſynge, Cler. Parl. D. Com.

FINIS.

the said Ordinances, and shall not be detained by ticknetts, or other inevitable Impediments, shall be reputed, and taken as persons ill-affected to the Service of the Parliament; And it is further ordered, That the Names of all such persons for refusing or neglecting this Service, shall be returned to the House of Commons by the reduue of the said Committees or Commissioners, That thereupon the said House may take order that the said persons Estates shall be seized, according to the Ordinance for sequestring and seizing the Estates of Papists and notorious Delinquents.

H. Elsynge, Cler. Parl. D. Com.

FINIS.

A PAPER
RECEIVED
BY HIS MAIESTY
from the Committee of both
Houses, upon the
eight of *April*.

WITH
HIS MAIESTIES
Gratious Message to both Houses
in Answer to the same.

Printed by His MAJESTIES Command at
OXFORD,
By LEONARD LICHFIELD, Printer to the
Vniversity. 1643.

April 18. 1643.

BY Instructions this day received from both Houses of Parliament, We humbly conceive, that we are to acquaint Your Majesty, That they have taken into consideration Your Majesties Answer to their Reasons concerning the Cessation, wherein there are divers expressions which will occasion particular Replies, which at this time they desire to decline, Their wishes and endeavours being earnestly bent upon the obtaining a speedy Peace, for which cause they doe not thinke good to consume any more of the time allowed for the Treaty in any farther debates upon the Cessation, concerning which they finde Your Majesties Expressions so doubtfull, that it cannot be suddenly or easily resolved, and the remainder of the time for the whole Treaty, being but seven daies, if the Cessation were presently agreed, it would not yeeld any considerable advantage to the Kingdom.

Wherefore we are required to desire Your Majesty to give a speedy and positive Answer to the last Proposition concerning the disbanding. That so Your Subjects may not only have a shadow of Peace, but the Cessation, but the substance of it in such manner as may be a perpetuall blessing to them, by freeing the Kingdom from those miserable effects of War, the effusion of English blood, and desolation of many parts of the Land:

Northumberland.

Jo. Holland. Wil. Armyn.

Wil. Pierrepoint. B. Whitelocke.

His MAJESTIES Gracious Meſſage to both Houſes, in Anſwer to the *Foregoing Paper.*

IF the Committee, according to His Majeſties Deſire, had had but Power to agree in the wording of Expreſſions in the Articles of Ceſſation, His Majeſties (which are as cleare as the matter would beare; and as He could make them) had not appeared ſo doubtfull to any, but that the Ceſſation might have been ſuddenly and ſpeedily reſolved, and that long before this time. And if the Expreſſions of both Houſes in their Reaſons had not neceſſitated His Majeſty in His owne Deſignes to give ſuch anſwers as could not upon thoſe points deliver Truth without ſome ſhew of ſharpneſſe, no expreſſion of that kind in His Majeſties Anſwer had given any Pretence for the rejection of, or refuſing ſo much as a Treaty upon the Ceſſation; Which (though it were at preſent for no longer time) proceeds from the very name by themſelves the 29 of *March*, Whereas His Majeſty firſt moved for a Ceſſation and Treaty, without any Limitation at all in the time of either; and his Majeſty was moſt ready to have enlarged the

the time (ſo that in the meane while the point of Quarters might be ſo ſetled, as that his Armys might ſubſiſt) and which might have beene (if they had pleaſed) a very good and promiſing earneſt and forerunner of that great bleſſing of Peace, for the obtaining of which the wiſhes and endeavours of all good men being earneſtly bent, a farther debate in order to ſo great a benefit did not deſerve to be ſtiled a conſumption of time. And his Majeſty cannot but conceive himſelfe to be in a ſtrange condition, if the doubtfulneſſe of expreſſions, (which muſt alwaies be whiles the Treaty is at ſuch a Diſtance, and power is denied to thoſe upon the Place to help to cleare and explaine) or his neceſſary replying to Charges laid upon him, (that he might not ſeeme to acknowledge what was ſo charged) On the limitation of the time of ſeven Daies for the Treaty (which was not limited by his Majeſty, who ever deſired to have avoided that and other limitations, which have given great interruptions to it) ſhould be as well beleeved to be the grounds, as they are made the Arguments of the rejection of that, which (next to Peace it ſelfe) his Majeſty above all things moſt deſires to ſee agreed and ſetled, and which his Majeſty hopes (if it may be yet agreed on) will give his people ſuch a taſte of ſuch a bleſſing, that after a ſhort time of conſideration, and compa-

ring

ring of their severall conditions in War and Peace, and what should move them to suffer so much by a Change, they will not thinke those their Friends that shall force them to it, or be themselves ready to contribute to the renewing of their former miseries, without some greater evidence of Necessity then can appeare to them, when they shall have seene (as they shall see, if this Treaty be suffered to proceed) that his Majesty neither askes nor denies any thing, but what not onely according to Law he may, but what in honour and care of his people he is obliged to aske or deny. And this alone (which a very short Cessation would produce) his Majesty esteems a very considerable Advantage to the Kingdome; and therefore cannot but presse again and again, that whatever is thought doubtfull in the Expressions of the Articles may (as in an houre it may well be done) be expounded, and whatsoever is excepted at may be debated and concluded, and that Power and Instructions may be given to the Committee to that end, that the miserable effects of War, the effusion of English blood, and desolation of *England* (untill they can be totally taken away) may by this meanes be stayed and interrupted.

His *Majestie* supposes, that when the Committee was last required to desire his *Majestie* to give a

speedy

speedy and positive Answer to the first Proposi-
on concerning Disbanding, His Answers in the
point (to which no Reply hath been made, as
which he hopes by this time have given satisfac-
on) were not transmitted and received, but wan-
ders the Houses should presse his *Majesty* for a
speedy & positive Answer to the first part of the
first Proposition concerning disbanding, when as
the second part of the very same Proposition, con-
cerning his Returne to both houses of *Parliament*,
they had not given any Power or Instructions to
the Committee, so much as to Treat with his Ma-
jesty: And when his *Majesty* (if his desire of Peace
and of speeding the Treaty in order to that end
not been prevalent with him) might with all ma-
ner of justice have delayed to begin to Treat upon
one part until they had been enabled to Treat
upon the other: In which point, and for want of
which power from them, the onely stop now re-
maines, his *Majesties* Answers to both parts of the
first Proposition, being given in, transmitted, and
yet remaining unanswered. To which, until the
Houses shall be at leisure to make Answer, that all
little delay in this Treaty, as is possible may be cau-
sed by it, His *Majesty* desires likewise, that the Com-
mittee may be enabled to treat upon the follow-
ing Propositions in their severall orders.

FINIS.



8

A TRIALL OF THE English Lyturgie.

WHEREIN
All the materiall Objections raised in Defence hereof are fully cleared and ANSWERED.

Adhoc malorum devoluta est Ecclesia Dei et sponsa Christi, ut Hæreticorum exempla sectentur: Lux mutuetur de tenebris, et id Christiani quod Antichristi faciunt, Cypr. Epist. 74.

Ao: 21 *London:* Printed for *Ben: Allen*, 1643.

TRIAL

A TRIALL OF THE English Lyturgie.

ALthough there have of late iſſued forth ſome Bookes that have largely layd open and Anatomiſed this *Lyturgie* in all the parts of it, diſcovering by ſundry Arguments, the fruitleſſe and unprofitable uſe therof, in the Churches of God: yet in regard there are ſo many ſtand up ſtill in the defence of it, by ſundry objections framed for it, I thought it not unneceſſary to diſcover and lay open the weakneſſe and inſufficiency of ſuch objections as may appeare by the enſuing matter. And ſo much the rather, becauſe ſo many out of their hot zeale for this deviſed Service, have been ſo enraged, as to Blaſpheme the Spirit of Prayer, and thoſe gifts that God hath powred upon his people to officiate before him in this duty; yea ſo many learned, able, conſciencious Preachers, have been moleſted, ſuſpended, perſecuted, for letting the conſtant flames of their fixed conceptions, mount up from the Altar of their zealous hearts unto the Throne of Grace,

which are ſo farre from being offenſive unto God, that they are as pleaſant muſick in the eares of the Almighty: but we have no cauſe to wonder at it, the Scriptures themſelves will decide the cauſe of this Controverſie, namely, that the wiſdome of God, and ſo conſequently the way of Gods Worſhip is accounted fooliſhneſſe with men: that times have been when conceived Prayers, have ſounded as meere Battologies, nay no better then meere Blaſphemies in the eares of ſome Biſhops, and their adherents; and with what Spirits can we conceive or imagine are ſuch poſſeſt withall, that have not onely thus raged againſt this way of conceived Prayer, but have ſealed up the mouths of Miniſters, from praying thus in publique and impoſing pennances upon private Chriſtians for praying thus in their Families, and compelling them to abjure this practiſe have endeavoured with rageing violence to baniſh this Divine Ordinance from our Churches and dwellings; and all this to be an advantage to lift up publique formes of ſacred Church Lyturgies(as they call it) the higher, which is well knowne to be onely of humane inſtitution and will-Worſhip, the formes therof being drawn from the Idolatrous Papiſts, and is ſo dreſt (that if the Pope ſhould come and ſee it, he would claime it as his own, but that this is in Engliſh. It cannot be denyed but the firſt Compoſers of this Service-booke, might have a good intent and meaning in the Tranſlation of it out of Latine into the Engliſh tongue, and that many rejoyced in it according to that light they then had, when as the darkneſſe of Popery had overſpread the face of the whole Kingdome, as it was grown almoſt to an univerſall deluge over the face of all Europe; though at thoſe daies and times of ignorance God winked at, yet now he calls upon all men every where to repent, who hath in a wonderfull manner, cauſed the Sun to ſtand ſtill in the midſt of our Horizon; that the ſhaddowes flee away, and the truth appeares in it's glory; ſhame were it now to ſhut our eyes, and as the Prophet ſpeaks in another caſe, to grope for the wall like the blind; to grope as if we had no eyes, and to ſtumble at noone day as in the night, ἡ νὺξ προέκοψεν ἡ δὲ ἡμέρα ἤγγικεν, (the night is cut off, and the day is at hand) and therfore it behooveth

Iſa 59. 10.

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us to ſearch and to make diligent inquiry into thoſe truths, that through darkneſſe of Superſtition have been obſcured, and to contend earneſtly for the faith. οἱ κατὰ τὴν ἀλήθειαν ἀγωνιζόμενοι, oppoſing that way of Worſhip which is onely [*Religio ex cerebro aliorum conficta*] framed of mens deviſing: if we ſhall thus contend for the truth, the truth ſhall make us free, yea the Almighty himſelfe will witneſſe for us, though the mouths of many be opened againſt us.

Firſt then let us conſider the matter it ſelfe of this Service-Booke, which is notoriouſly known to be the (Reliques or) leavings of the Popiſh maſſe:) and doth ſo Symbolize with it in Matter and Forme, that the Pope himſelfe was willing to have it uſed, if he might but confirme it; and it is one great cauſe why many diſlike it, becauſe it is ſo much eſteemed by the Idolatrous Papiſts and Prælats: Surely if it were the true Worſhip of God they would never indure it. for we ſee with what mercileſſe rage and fury they have done, and ſtill doe perſecute and moleſt thoſe that love and worſhip God according to his will, ſpoyling them of their goods, baniſhing them out of their dominions, caſting them into priſons and Dungeons, feeding them with the bread of adverſity, and waters of affliction, and taking all exquiſite courſes to make their lives bitter unto them: Now if it were a Worſhip pleaſing to God, it would never pleaſe the Papiſts; take one inſtance of like nature *Exod.* 8. 26. the Iſraelites true Worſhip of God was an abomination to the Egyptians, as *Moſes* ſaid to *Pharaoh, ſhall we Sacrifice the abominations of the Egyptians before their eyes, and will they not ſtone us?* The abomination of the Egyptians here is meant, the Beaſts which the Egyptians did Worſhip, and did abhorre to kill or ſee killed in Sacrifice. And the Sentence twice repeated may imply 2 ſenſes. 1. Shall we Sacrifice to our God ſuch things as the Egyptians Sacrifice? that would be abomination to the Lord. 2. Or ſhall we Sacrifice ſuch things as God requireth? that would be an abomination to the Egyptians: Even ſo, if this were the true Worſhip of God, the Popiſh crue would never indure it. but would labour by all meanes to baniſh it out of their dominions.

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Such a contrariety and diſproportion there is between that way of Worſhip which Idolaters frame to themſelves, and the true Worſhip of God. Naturally we are all Atheiſts and Infidels, and that of *Salvian* is true, even of the beſt of us [*Omnia amamus, omnia colimus, ſolus nobis in comparatione omnium Deus vilis eſt*] we can love any thing, Worſhip any thing, onely God and his waies, in compariſon of all things ſeemeth vile unto us; wherfore let us henceforth value divine things according to their worth, eſteeming of them as better to us then thouſands of gold and ſilver, or what ſoever is by the worldhad in higheſt account, hence ſhall we gather ſtrength and vigor to cleave faſter unto Religion in Faith and zealous affection.

Now as touching the many groſſe abſurdities, errors, and untruths contained in this Service-booke, they have been ſo fully manifeſted, and layd open to publique view by others; that it would ſeem to be but [*actum agere*] to ſpeake any thing, the chiefe thing I intend is to anſwer ſuch objections as are raiſed in defence of theſe ſet formes of Prayer: onely let us take a briefe view of ſome particulars in this Service-Booke and then proceed.

And firſt, what can be ſaid for that great abuſe in falſe and corrupt tranſlations of holy Scripture, with additions to it, omiſsions or leavings out, and abſtractions from it. Firſt for corrupt tranſlations, take one inſtance amongſt many, that in 105. *Pſal.* 28. which the Service-booke hath thus [*They were not obedient to his word*] which the Scripture ſaith, [*They were not diſobedient*] as will appeare by the Originall [לא מָרוּ אֶת-דְּבָרָיו] which is a direct contradiction of the holy Ghoſt compared with the context, being referred to *Moſes* and *Aaron*, it were to charge them with falſhood herein, who did performe the things commanded them by God though with danger and hazard to themſelves: ſo alſo in the 18. *Pſal.* 26. The Service-booke hath it thus, *with the cleane thou ſhalt be cleane, and with the froward thou ſhalt learne frowardneſſe*; which the Scripture hath thus, *with the pure thou wilt ſhew thy ſelfe pure and with the froward thou wilt ſhew thy ſelfe froward*; or rather as the Originall renders it [*awry*] תִּתְפַּתָּל which being here

here applied unto God, doth overthrow and deſtroy the very ſenſe and meaning of the text, and ſo charging God fooliſhly, as will appeare being compared with the context: for a like ſpeech is uſed in *Levit.* 26. 27, 28. [*If yee walke ſtubbornly againſt me, I will walke ſtubbornly in anger againſt you:*] and the latter clauſe [*Thou wilt ſhew thy ſelfe awry*] importeth ſo much, being a ſimilitude taken from Wraſtlers, and noteth a writhing of ones ſelfe againſt an adverſary; many other inſtances of like nature might be added. So likewiſe for the words and ſentences left out, they are exceeding many; we will briefly take a view of ſome, as firſt, all the Titles of the *Pſalmes* which are of equall authority with any other Scripture, and are as ſo many keyes to unlock & open the doore, to the underſtanding of the *Pſalmes*, *Halelujah*, or *praiſe yee the Lord* is left out 17. times, as alſo the concluſion of the Lords Prayer according to the Popiſh manner: The prohibiting of ſome whole Bookes of Canonicall Scripture to be read, and inſtead ther-of the Bookes of Apocrypha are placed, that (as they ſay) tend more to edifying, which are notoriouſly known to containe in them, errors, lies, blaſphemies, and contradicting of ſacred Scripture.

A preſident of theſe foule abuſes of Scripture, are found no where in the world, but in the Popiſh Maſſe-Booke: for out of the Apocryphicall writings they ground their erronious and damnable Doctrines. To give one inſtance or two, that Blaſphemous Doctrine of Interceſſion by Saints and Angells they prove from *Tobit* 12, 12. 15. which being compared with 1 *Tim.* 2. 5. will appeare to be a flat contradiction. Secondly, praying for the dead, they prove from 2 *Maccab.* 12 42, 43, 44. Thirdly, meriting by good works in *Tob.* 12. 9. with ſundry the like, yet theſe are the Books that tend more to edifying then ſome whole Bookes of ſacred Scripture. To omit many other Popiſh Tenents and Idolatrous Ceremonies in this Service-Booke, as in the buriall of the dead, Churching of Women, *Purification*, *confirmation*, the particular enormities wherof we need not ſtand upon, they are ſo well known.

What can be ſaid in the defence of thoſe Tautologies and Battologies uſed in the Service-Booke, as *Lord have mercy upon*

on us, Christ have mercy upon us; the very Popish *Kirieleeson Christeleeson*, expressely condemned by our Saviour, *Mat. 6. 7.* μὴ βαττολογήσητε, which word is borrowed from a ridiculous Poet called *Battos, multa aniter garientis*, often repeating the same words or verses; and so Christ forbids a vain Repetition of words or phrases: a practise used by the Idolatrous Papists that say over their Prayers very often, their *Ave Maries* 15. times, and their *Pater Nosters* five times, as a cure of all their grievances, thinking to be heard and accepted for [*opus operatum*] the work done, the importunacy and continuance in Prayer, which is so often mentioned in Scripture, doth not consist in such vaine Repetitions, and beginnings and endings of Prayers, let that word be looked upon which is so often used by the Apostles προσκαρτερεῖν *Acts 6. 4. Col. 4. 2.* which signifieth to give our utmost indeavour in any worke, to insist with perseverance, as our Saviour Christ makes it plaine to us by a parable in *Luke* 11. 5, 6, 7, 8. and *Luk.* 18. 1, 2, 3, *&c.* and that word used by the Apostle in *Rom.* 15. 30. συναγωνίσασθαι, signifieth to contend, strive or wrastle fervently both in mind and word, to prevaile with God as *Iacob* wrastled with the Angell, and said, *I will not let thee goe except thou blesse me*, Gen 32. 24. 25. How this can be performed by reading Prayers out of a Booke, let the wise consider.

Secondly for the manner of it, it is as offensive as the matter, being composed of so many short cuts and shreds, which may rather be called wishes then prayers; what a multitude of patched Petitions, how scatteringly and disorderly divided to the number of 30. or 40. what interrupting pauses and posting on againe with *let us pray*: Now in the worship of God we ought to look to the Manner, as well as the Matter: take one instance, it was a good worke in *David* to bring up the Arke from the house of *Aminadab*, 2 *Sam. 6.* but because he observed not the due order and manner of carrying of it, (which ought to have been upon the Priests shoulders) but carried it upon a Cart, which was a Ceremony used among the Philistims, as appeareth from 1 *Sam. 6. 7.* the Lord therfore made a breach among them, as in 2 *Sam. 6. 8.* which *David* acknowledged to be, because they sought not the Lord after

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ter the due order, 1 *Cor.* 14. 23. God will not be worshipped after the manner that Idolaters worship; *Deut.* 12. 30, 31. Wherefore should the Spouse of Christ be dressed or adorned according to the fashion of an Harlot?

But the truth is, all this is done to uphold a non-preaching Ministery, and is cryed up to that height, that some are not ashamed to say, that the wit of men and Angels cannot mend it, and that it is a sufficient discharge of a Ministers duty only, to read this Booke.

It is supposed by many, that the first Reformers of Religion did never intend the use of this Lyturgie further, then to be an help in the want, or weakenesse of a Ministers gifts; but that Ministers and People should be still strictly tyed to the use of these without variation, is sinfull and unlawfull; considering that the ability to offer up the peoples wants to God in prayer, is part of the ministeriall office, as well as preaching; and Ministers ought to increase in this gift of prayer, as well as any other and to profit others also thereby, as in 1 *Cor.* 12. 7. [The manifestation of the Spirit is given to every one to profit withall.] and how doth he profit others by his gift of Prayer, when he readeth another mans words upon a Booke. And if it can be thought no lesse then sacriledge, to rob the people of the Ministers gifts in preaching, it can bee no lesse sacriledge to rob them of their gift in Prayer.

Againe consider, the miserable effects that have followed upon this Forme of devised Service: I appeale to the Consciences of all that feare God, if this hath not brought the land generally to Atheisme, what grosse superstition, prophanesse ignorance of God and his wayes, may be found amongst those that do so much applaud and extoll this forme of worship looke into the great Cathedrall Churches in this *Kingdome*, where they have Service upon Service; where is there more prophanesse and debauchednesse to bee found in the *Kingdome*, besides the wofull and sad effect hereof in most places of the Country, where this devised fleshly policy in Gods Worship is had in such high esteeme; how doe the people grow into such Atheisme, that they learn not all the dayes of their life to lay open their own Soules before the LORD

in Prayer: How much more then by impoſing ſtinted words to be read in the whole Aſſemblies, inſtead of the lively graces of his Spirit, making it a ſufficient miniſteriall duty, to read over ſuch Prayers in the whole Aſſemblies, where the lively voices of Gods preſent graces, ſhould onely be drawn forth as an holy odour unto the Lord. Laſtly, if they be the prayers that God takes delight and pleaſure in then wee ought not to uſe any others [For he is accurſed that bringeth not the beſt offerings he hath, *Mal.* 1. 14.] But if upon examination and evident proofe it be found to be otherwiſe, we muſt take heed leſt we offer unto the Lord the Sacrifice of fooles, and be ſent away without a bleſsing.

Now let us come to take a view of ſome Objections raiſed in the defence of the lawfullneſſe of theſe ſet formes of Prayer, which Objections being well ſcanned, will appeare to bee no great weight, and therefore wee uſe the fewer words. If the formes of Prayers were meanes of Gods worſhip ordained by God, ſurely he would have given ſome light or ground for them in Scripture, but we find no ſyllable in all the Law or Prophets, of any ſuch matter, what formes are there mentioned, are but for ſome ſpeciall occaſion.

1. *Object:* But a Forme of Bleſsing was appointed by God to be uſed by *Aaron* and his Sons, *Numb.* 6. 23. 24, 25. Therfore a form of prayer may be appointed to be uſed by the Miniſter in the worſhip of God.

Anſw. There is an apparent difference betweene Prayer, and Bleſsing, for Prayer is expreſſed from men to God; but bleſſing in the ſenſe of that place, is pronounced from God to men, as in *ver.* the 23. *Thus ſhall yee bleſſe the Sons of* Iſrael *and ſay unto them*, &c. Secondly, if it were a ſtinted form, yet it was not deviſed by men, but by God himſelfe.

2 *Object:* *A ſet forme is uſed in ſinging of* Pſalmes, *therefore it may be uſed in Prayer alſo.*

Anſw: Singing of Pſalmes and Prayer, differ many wayes. Firſt, many Pſalmes are for inſtruction onely, wherein is not a word of prayer, and thoſe Pſalmes which doe containe matter of prayers in them are written for our inſtruction, and ſerve to teach us in what manner wee ſhould pray in like occaſion,

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Col. 3. 16. & all Scripture is written for our learning, *Rom.* 15. 4. and are profitable to teach. 2 *Tim.* 3. 16. Secondly in Prayer the Minister alone uttereth the words, the people adding their *Amen*, 1 *Cor.* 14. 16. but in singing every person in the Church pronounceth every word and Syllable aloud and in a time, therfore there is a necessity of having forms of words in singing Psalmes, not so in prayers. Thirdly, Psalmes are part of Scripture, wherein God speakes to us teaching and instructing us and wee our selves, and one another mutually, *Ephes.* 5. 19, but in prayer we speake to God according to severall occasions.

A set forme of prayer was appointed to bee used when the Arke went forward, and when it rested Numb. 10. 35, 36. *therfore a set forms may be appointed to the Minister.* 3. *Object:*

It doth not appeare that it was appointed, the text saith *Moses* said these words [*Rise up O Lord, and let thine enimies be scattered, and let those that hate thee, fly before thee.*] Secondly, *Moses* was a Prophet, and had immediate Commission from God, for whatever he appointed in the House of God, which the imposers of the *Lyturgie* cannot plead. *Answ:*

Our Saviour Christ, *hath ordained a set Forme of prayer*, Ergo: *a set forme may bee appointed to the Minister to bee used in the publike Assembly.* 4. *Object:*

I deny the Argument, for will it follow that because Christ may devise and impose a Forme: Therefore Men may doe it. To paralell this with other things, Christs Ordinance can make the writings of the Apostles, a Rule of Faith, can Men make another Scripture? *Christ* can ordain & institute Sacraments, which no man hath authority and power to doe. Secondly, it is *Gods* Ordinance that the Churches should be edified by their gifts, who minister unto them, and that in praying, as well as in preaching; now prayer and Preaching in the Church are two speciall duties of the Minister, *Act.* 6 2. 4. where Prayer would not be reading of Prayers out of a book, nor the preaching of the Word a reading of an *Homily*. Thirdly, *Christ* fitteth all his servants with gifts for the whole work of the Ministery, *Ep.* 4. 8. 11. 12. 2 *Co.* 3. 5. 6. he that hath made them able Ministers of the New Testament, hath enabled *Answ:*

them to pray, as well as preach; for Prayer is an Ordinance of the New Teſtament, as well as preaching and they are made able thereunto; not by ſhewing the ſufficiency of other men whoſe prayers they read but their ſufficiency is of God, enabling themſelves ſo that if any bee not gifted and qualified for thoſe workes, the word doth not warrant the having of them for Miniſters of Chriſt. Fourthly, the manifeſtation of the ſpirit is given to every one to profit withall, 1 *Cor.* 12, 7. now what miniſteriall gift is exerciſed in reading Prayers upon a booke which a Child of 13. or 14. yeeres old is ſufficiently able to doe.

5 *Object:* *The prayer of the Miniſter is deviſed by man, namely by himſelfe, and the people are limited by his Prayer as much as by a Booke Forme.*

Anſw: The Queſtion is not of Prayer deviſed by a mans ſelfe; or of limiting the Spirit of the people, but of Prayer deviſed, and impoſed, and of limiting the Spirit of the Miniſter; the firſt is lawfull, the ſecond is ſinfull: for a man to devile his owne prayer, is a duty, 1 *Cor.* 14 15. But to take up for his prayer the deviſes of other men and to be bound to a conſtant uſe of them ordinarily, is no where warranted.

6. *Object:* *If a Miniſter prayes by a forme of his owne deviſing, his ſpirit is thereby ſtinted, why may it not as well be ſtinted by a Book-prayer impoſed?*

Anſw. Although it be not ſafe for a minſter to limit himſelfe to one form of prayer alwaies, though deviſed by himſelf; yet the People may more ſafely joyne with him in that, then in the other: For two Reaſons. Firſt, that prayer being deviled by himſelf, is an exerciſe of his gift in a meaſure, and his defect in not exerciſing it ſo much as he ſhould, is his owne perſonall ſinne. Secondly, becauſe it is not by mans authority impoſed upon him, to uſe that Forme, but voluntarily taken up of himſelfe: in which caſe, firſt they ſubject not themſelves to mans ordinance in Gods worſhip as they doe in the other. Secondly, he may the next day alter his forme for ought the People knowes ſeeing hee is free to uſe it or not: but in the other they know no other Prayer can be expected by the people, or may be uſed by the Miniſter, then the Lyturgie.

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If a forme of prayer were not imposed, but every Minister left to their own way, great inconveniences would follow. 7 Object.

First you see the Minister exercise their own gifts of prayer in the Pulpit without any inconveniences following upon it, shew me a reason why it is more inconvenient for them to take that liberty when they read in the Desk, then when they preach in the Pulpit. Secondly, this Objection casts an imputation on Christ and the Scriptures, as having not provided sufficiently against inconveniences in Gods worship. Answe.

Christs appointing a set forme seemes to give allowance to set Formes devised by other men. for it shewes that a prayer not devised by a mans self, may be offered up to God, for a mans owne Prayer; and if that bee so, why may not others devise a form of Prayer and impose it upon all the Churches to be used in a publike Assembly. 8. Object:

If Christ had appointed this form to be used, when we pray as the words seem to intimate in, *Luk.* 11. 2. it will not thence follow that *men* may devise and impose their *forms*. For Prayer was tiped by the incense & perfume which every morning and evening was burnt before the Lord, *Exo.* 30. 7, 8, 9. compared with *Psal.* 141. 2. Now when the *Lord* had ordained and appointed a perfume, all men are forbidden to make a composition like that perfume, *Exo.* 30 38. So if it could bee proved that Christ had made that forme for a Prayer, to bee used by the Churches, and by Believers when they pray; then the offering up of other Prayers devised and imposed by other men would seeme to bee as the offering of strange Incense: Secondly, though it be true that Christ gave us liberty to use that for a Prayer being uttered with understanding; yet his purpose is thereby to direct us, how to frame all our Prayers, and not to say over those words for our prayers: I doe not say it is unlawfull to say over these words as a prayer, for they are words of sacred Scripture, and so sundry other phrases and sentences in Scripture may bee, yea are of admirable use in prayer; but that our Saviour Christ intended this Prayer, in the delivering of it to his Disciples to bee used by them as a set Forme of Prayer is questionable, and that for these Reasons. Answ:

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First, because all the circumstances in the two Evangelists doth lead us to understand it otherwise, for in *Mat.* 6. it is delivered by way of doctrine, and is part of Christs Sermon, where he shewes how almes, and fasting, and prayer, are to be used aright, without ambition, Hypocrisie and vain babling; and in *Luke* 11. hee shewes them how to come to God in Prayer, as Friends to their Friends, as Children to their Parents, asking Bread, fish, &c. and making their Requests knowne to GOD according to their particular wants in Faith, Hope, Love, &c. Secondly because the two Evangelists, doe not tie themselves to the same words, or number of words, in recording that forme of Prayer, which may seem to be ordered by a speciall Providence, to prevent this conceit; for if we be tyed to these words, which Christ uttered, which Evangelist shall wee follow, for in *Matthew* the words are thus in the fourth Petition, Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν: which is in *Luke* thus rendered, καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν; which are not the same number of words though they be words to the same sense. Thirdly, if Christ had prescribed this Prayer to be used in these words, in number and order, then it would bee a sinne to pray at any time without using those words, for Christ saith when yee Pray, say, *Our Father, &c.* but wee never find that the Apostles did tie themselves to those words, but used others according to their severall occasions, and taught the Churches to whom they writ not to say over those words, but according to their necessities and occasions, to shew their requests unto God in all manner of Prayer and supplication in the spirit.

Againe, publike Prayers offered up by the Minister in Church Assemblies must be framed according to the present and severall occasions of the Church and People of GOD, which cannot be done when men are stinted to those formes in the Lyturgie: for instance, The Church prayed according to the occasion, when one was to be chosen in the place of *Judas*, *Act.* 1. 24. and when Peter was in Prison, *Act.* 12. 5. in like manner *Paul* intreates the helpe of their Prayers, in request suitable to this occasion, *Rom.* 15. 30. 31. And this is implyed

plyed when all believers are called upon to watch unto Prayer.

Againe, the Worship of God by this forme of Lyturgie is the devise of Antichrist, being never prescribed nor used in the Primitive Churches, planted by the Apostles, but as the mysterie of iniquity wrought to a greater height in declining times of the Church, it was received by little and little, till at last it came to be compleatly framed, strictly injoyned, and every where used in the Papacy, as serving to maintaine Superstition and a dumbe Idol-reading Ministry, and to nourish people in ignorance of the nature & right use of Prayer. The Masse-Booke is in Latine, this Liturgie is in English; the Masse-Booke hath all the Prayers this Liturgie hath in it, and some more, therefore King *Edward* the sixt told the *Devonshire* men upon the word of a King, that the order of the Service and the use thereof in the English tongue, is no other then the old Service was, and the same words in English which were in Latine, except a few things omitted, so fond that it had been a shame to have heard them in English; and King *James* in a Speech of his in *Scotland*, said, that their English Lyturgie was an ill said Masse.

9 Object. *But the words and Petitions are good in these Prayers, therefore the Booke may be lawfully used.*

Answe. Not all the words and Petitions are good, as may afterwards appeare in answering the next objection. Secondly, good words are no sufficient argument to prove the Prayers to be good. For first, a Prayer may be good without words, as the Mentall Prayer of *Hannah*, 1 Sam. 1. 12. 13. Secondly, in vocall Prayer more is required to make it good then good words, namely among other things this, that it proceed from the ability which the Spirit of God bestowes on him who uttereth the words to frame his requests suteable to the present occasion; *Iob.* 4. 24. 1 Cor. 14. 15. 1 *Pet.* 4. 7.

10 Object. *Some of the exiled in Queen* Maries *daies for witnessing against Antichrist, pleaded for this Liturgie in* Frankford, *and in the beginning of the Reformation godly men approved of it and rejoyced in it, and since holy men have used it, & defended it: Ergo it is lawfull to be used.*

That Booke then pleaded for was made in *Edward* the sixt his daies, and against it Mr. *Knox* and others witnessed in *Frank-*

Franckford, yea though his life was endangered thereby, and the loosing of his Estate followed upon it, though some pleaded for it, who were not so throughly purged from all Antichristian leaven, as was to be wished, yet all they could do in this kinde could never refine a Scorpion into a Fish, though they had drawne it and rinc't it with never so cleanly Cookery, which made them fall at variance among themselves about the use either of it, or the Ceremonies belonging to it. Secondly, it is no Argument to prove the lawfulnesse of the Lyturgie, because godly men have approved of it and pleaded for it; for the Jewes at *Antioch*, and *Barnabas* was misled by following *Peters* practise, though a pillar in the Church, without a rule, *Gal.* 2. 11. Thirdly, though the Lyturgie with the Ceremonies belonging to it were in those dayes and times of ignorance [*tolerabiles inepti*] yet now he admonisheth all men to whom the truth is revealed to Repent. Fourthly, the matter of some Petitions are such as we cannot say *Amen* to in Faith: as may be instanced in one of the Collects appointed to be used for Morning Prayer every Lords Day you pray for Bishops and Curats and all Congregations committed to their charge, &c. Now if Congregations be not committed to Diocesian Bishops, and if the Curats under the Pastors of the Church, be not Christs Ordinance, then you pray that Plants, that God hath not planted in the Church should prosper, which cannot be done in Faith. To omit divers others the very framing of Collects to certaine dayes for Holy Fasts and Feasts not sanctified by God, savours of Superstition as speciall Prayers for *Lent*, and the Collect for Good-Friday, and on the Holy-dayes serving to countenance the keeping of it as a Religious Fast: now whatsoever cannot be performed by us in Faith, is contrary to the expresse evidences of the Scriptures, *Rom.* 14. 23. *Heb.* 11. 6. Whatsoever men may plead for in matters of Divine Worship, is no ground for us to build our Faith upon, except they follow the Apostles direction, *Gal.* 6. 16. τῷ κανόνι τούτῳ στοιχήσουσι, to walke exactly by this rule, making the Precepts of the word the ground plot of all their practise in this particular. For true Prayer is when the heart is first prepared, and moved

moved with the ſight of their wants, as the child that asketh bread, this is a Worſhiping of God aright, when the inward Faith of the heart bringeth forth true Invocation. The Lyturgie now in queſtion, what is it but a Tradition, breaking Chriſtian libertie, and changing the worke of the Spirit into an Idoll? for in the action of Prayer the Spirit of God giveth the mouth to utter what the heart deſireth, and ſo helpeth our infirmities, *He hath ſent into our hearts the Spirit of his Son, whereby we cry Abba Father*, Gala. 4 6. Rom. 8. 26. God onely accepteth the fruits of his own Spirit in Prayer, and requireth no more of any, but that every one according to the proportion of Faith pray unto him, therfore we need not a Booke to ſpeake for us, when the heart it ſelfe and Book of our Conſciences ſpeake unto him, for Prayer is a powreing out of the heart unto the Lord, 1 *Sam.* 1.15. Now let all men by what hath been ſaid conſider the groſſeneſſe of it, and take heed of following the Traditions of men in Gods Worſhip, when as they have no warrant in Gods word; for this is a ſure Maxime, That *nothing ought to be received by Commandement in Gods Worſhip which God hath not commanded*, as is evident by theſe Scriptures, *Deut.* 5. 32. 33. Gal. 1. 9. Colloſ. 2. 20. Therfore let us take heed of offering unto God the Sacrifice of Fooles: ſurely God will not heare vanity, neither will the Almighty regard it. *Iob* 35. 13.

Laſtly, let us conſider the ſad and miſerable effects and conſequences of this Service-book in moſt parts of this Land, what a fire of contention is now kindled in this Kingdom, and is not yet quenched? The cauſe of all this, is notoriouſly known to be for the defence of the Lyturgie and the Prelacy. Bleſſed be God that hath broken the head of this Dragon in our Neighbour Nation of *Scotland*, and we hope will cruſh it to death here in *England*. God hath diſcovered the Fruitleſſe and unprofitable uſe of it more then ever, doubtleſſe God hath put a Spirit of courage into the hearts of many thouſands in this Land, that they will never ſtoope to the waies of Superſtition and will-Worſhip more. Antichriſt ſhall never prevaile in this way as he hath done; God hath come in ſunder that covering of darkneſſe, which formerly overſpread

overſpread the face of this Land, ſo that we ſee herein that Prophecie fulfilled in 25. *Iſa.* 7. 9. Doubtleſſe that man of ſinne that firſt borne ſonne of the Divell ſhall never recover that power he hath had in this Land: God hath laid the Foundation of a bleſſed and happy reformation by our Worthies in the Parliament, and though men rage againſt it and are ſtirred up in a Civill-war to oppoſe it, yet God will carry on this work begun, and his worke ſhall be glorious, when all his enemies ſhall lick the duſt, for hee ſhall breake them with a rod of Iron, and daſh them in pieces like a Potters Veſſell; yea this power Chriſt doth communicate to his Church, *Reve.* 2. 27. *to binde their Kings in chaines, and their Nobles in fetters of Iron*, this honour have all the Saints. The Lord hath begun to ſhake this Kingdom by an Earthquake of a Civill Warre, which is to be hoped will ſhake and ſhatter to pieces thoſe two great Mountaines of Epiſcopacy, and Lyturgie, the two Epidemicall diſeaſes of this Kingdom and the grand cauſes of all our preſent calamities, what ever pretences have been to the contrary, yet this fire could lie hid no longer, but it is declared, witneſſe the Conditions and Articles of the late Treaty between the *Corniſh* Gentry and the *Devonſhire* men; wherin they expreſſe one maine and chiefe cauſe of their taking up Armes to be for defence of the Service-Booke, and by daily experience it is evident, that this Service-Book is ſo pleaded for, as if it were the life of mens Religion and Profeſsion, wheras it is too evident, that it was made and compoſed into this frame, on purpoſe to bring the Papiſts to our Churches, which is found to be of ſo little ſucceſſe, that it hath rather brought many of us to them, then any of them to us, and is ſo much Idolized, as that it is accounted the onely Worſhip of God in *England*; but how far it comes ſhort of the true Worſhip of God I leave it here to the judicious, godly learned, to judge of, for God will be Worſhiped in Spirit and Truth, and not according to mens Inventions and Traditions, having no warrant in his word: *Teſtimonia humana non faciunt fidem*: Let this Lyturgie be laid in the Ballance of the Sanctuary, and if it be found light and a vaine Worſhip (as ſurely it will,) then let it be rejected for

ever

ever as unworthy of our remembrance or our practise any more, for nothing will serve but the casting away a polluted thing, not cleansing of it. *Isa* 30. 22. Though a Scorpion be rinsed in never so many waters, yet it remaineth a Scorpion still: even so polluted pieces of Idolatrous Service, are not to be brought by any cleansing into the Church of *GOD*.

Some NOTES *touching that* Forme *of* PRAYER, *Commonly called* the Lords PRAYER.

FIrst it is certain, that the treasures of wisdome and knowledge being hid in Jesus Christ, who set it downe, it is a most perfect forme and rule of Prayer: unto which nothing can be added, and from which nothing can be taken away, *Col*, 2. 3. *Mat*. 6. 9. 13. *Rev*. 22. 18, 19.

2. Therfore also no Angells or Men (who whatsoever they have, receive, it of his fullnesse) are ever able to attaine to the setting down of the like, *Iob*. 1. 16. 1 *Cor*. 13. 9. *Heb*. 1. 6, 7.

3. If they doe or shall set down any other forme, wee must not regard or follow it, but keep our selves onely to this rule which Christ our Lord hath prescribed, *Mat*. 6. 9. 13. & 15. 9. & 28. 20. with *Gal*. 1. 8, 9.

4. In this Christ hath taught us: 1 *to whom* to pray, that is, to God onely, and not to any Angell or Saint whatsoever: 2. with *what affection*, that is, with Faith and confidence of (a) his willingnesse to heare and help us as being our Father, and of [b] his ability thereunto (together with due regard of His Majestie) as being in Heaven, and therefore full of glory, and able to doe whatsoever hee will: 3. For *what things*, whether they concerne Gods glory, or our own benefit, according to

(a) *Luk*. 11. 11. 13.

(b) *Psal*. 115. 3. *Eccles*. 5. 1.

the ſeverall occaſions and neceſſities which God miniſtreth and layeth upon us. 4. *What difference* we ſhould make of th' things, and of our deſire after them; according to their ſeverall natures. 5. The *end of all*, that God in, and over all, may be glorified.

All which directions are here compriſed in few words, but ſuch as fully and plainely teach and comprehend them all, even whatſoever is needfull to be knowne and obſerved in calling upon the name of God. Hereupon it is that all the prayers recorded in the Scriptures which the men of God upon ſo many ſeverall occaſions have offered up unto him, are compriſed in, and may be reduced to this form of prayer, although they did not uſe the very ſyllables and frame of words here ſet down. By which alſo may be gathered, both that this is a moſt abſolute form and rule of prayer, and that the * right uſe of of it is to conceive and frame all our prayers according to this rule; and not to be bound to uſe this number of words, as many now a dayes in their ignorance and ſuperſtition doe imagine.

* Of this judgment is Mr. *Calvin*, *Beza*, *Vrſinus*, *Piſcator*, and thoſe of our owne Nation which tranſlated the Bible into Engliſh at *Geneva*; As may be ſeene in their notes, commentaries, and expoſitions of this Form of Prayer, *Mat.* 6. 9. 13.

(d) *Luk.* 11. 2. If it be objected, that Chriſt [d] ſaid; *When ye pray, ſay, Our Father*, &c. And therfore that wee ought in prayer to repeat theſe words; I anſwer, firſt, that the Scripture ſheweth his meaning was not at all to bind vs to the uſe of theſe ſyllables, but that in Prayer and Thankeſ giving, we ſhould follow this direction and patterne which he gave. So we read in [e] *Matthew* that Chriſt ſaid, *After this manner* pray yee, and not (as men now would have it) *ſay over theſe words*.

(e) *Mat.* 6. 9.

2. Secondly, ſeeing this is an abſolute form of Prayer, wherin is no want or vaine repetition, if Chriſts meaning were to bind us to the uſe of theſe words, why then ſhould we uſe any other? Why ſhould we not alway uſe theſe and theſe onely? Yea what elſe were it but vaine babling and intollerable preſumption to put other prayers inſtead of this vvhich is ſo abſolute and perfect?

(f) *Mat.* 6. 9. 13. *Luk.* 11. 2. 4. 3. Thirdly it is to be minded that this form of Prayer being recorded in [f] two places of the Scripture, there neither is all the ſame words, nor the ſame number of words mentioned in both places. Now then according to which of theſe

two

two muſt we ſay it? If according to *Luke* his recording of it, then ſhall we offend againſt that of *Matthew*: and contrarily, if wee bee tyed to the number and order of the Words as they are ſet down.

4. As God in giving the Morall Law (albeit he did fully and ſhortly declare his will in [g] thoſe ten Commandements, yet) did not bind the Prophets and Prieſts in their Miniſtery to uſe thoſe very words, but as occaſion required according unto them to ſhew the People what they ought to do or leave undone: So Chriſt alſo giving this forme of Prayer (albeit therein he hath fully and ſhortly taught us all things needfull for prayer, yet) hath not bound us in calling upon God to uſe *theſe words*, but in all things according to this rule to make our requeſts unto God, with giving of thankes.

(g) *Exod.* 20. 1, 17. *Deut.* 5. 6. 21.

5. It is without queſtion that the Apoſtles (unto whom this rule firſt was given) were carefull to keepe it according to the true meaning of Chriſt: But they neither tyed [i] themſelves to *theſe words*, but alway prayed as they had ſeverall occaſions according to this rule, neither when they wrote unto [k] others concerning Prayer, did they ever teach them to ſay over *the Lords Prayer* (which doubtleſſe they would have done if they had ſo taken the will of Chriſt to be) but they taught and exhorted them ſtill according to their neceſsities and occaſions in all thing to ſhew their requeſts unto God in all manner of Prayer and Supplication in the ſpirit, with giving of thankes, and hereunto to watch with all perſeverance; becauſe this is *the will of God in Chriſt Ieſus.*

(i) *Act.* 1. 24. and 4. 24. *Mat.* 14. 30. 2 *Cor.* 12. 8. *Eph.* 3. 14. 21. *Phil.* 3. 9, 10. 11. *Rev.* 22. 20.

(k) *Phil.* 4. 6. *Epheſ.* 6. 18. 1 *Theſſ.* 5. 17, 18. *Rom.* 15. 30, 31, 32. 2 *Theſſ.* 3. 1, 2. 1 *Tim.* 2. 1, 2, 3 *Iam.* 1. 5, 6. and 5. 13. 1 *Pet.* 4. 7. 1 *Ioh.* 5. 14, 15. *Iude* verſe 20.

6. If the Apoſtles had beene bound, or might have tyed themſelves to *theſe* or any other ſet Forme of words, then had they not given a ſufficient Reaſon why (in this reſpect with other) it was not meet they ſhould attend unto the Deacons Office, becauſe they would [l] give themſelves as [as to the miniſtration of the word, ſo alſo] unto Prayer: For it had been eaſie for them either to have ſaid by Rote, or to have Read out of a Booke this, or any other ſet Forme of Prayer.

(l) *Act.* 6. 2, 4.

7. They which thinke Chriſt hath tied us to ſay *theſe words*; and that ſuch ſaying of the words is true Prayer, muſt reconcile herewith the Apoſtles ſpeech when he [m] ſaith, *Wee know*

(m) *Rom.* 8. 6.

not what to pray as we ought, but the Spirit it ſelfe maketh requeſt for us, with groanes that cannot be expreſſed. Theſe men (it ſeemeth) would anſwer, yes, wee know what to pray; to wit, *the Lords Prayer*, which containeth whatſoever we need to aske; And what then need the Spirit to teach us what to pray, as wee ought?

8. The Apoſtle (ſpeaking of Prayer in a ſtrange tongue) (n) ſaith thus, *When thou bleſſeſt, how ſhall hee that occupieth the roome of the unlearned, ſay, Amen, at thy giving of thankes; ſeeing he knoweth not what thou ſpeakeſt?* Now if they had been tyed to the uſe of the words of the *Lords Prayer*, or to any other ſet ſtinted words, they might have anſwered; yes, we know what he ſaith, when he prayeth, or giveth thankes; It is *the Lords Prayer*, or ſome ſtinted preſcribed Prayer, which wee know a fore-hand, and therefore unto it, though it bee ſpoken in a ſtrange tongue, we can ſay Amen.

(n) 1 Cor: 14. 16.

9. If the ſaying over of *theſe*, or of any ſtinted Words, were true Prayer, then might a Man have his Prayers by Rote, or carry them in his Pocket, or buy them at the Booke-Sellers Shop, *&c.* Which were ſtrange to imagine of true Prayer; which is the (o) worke of Gods ſpirit in our hearts, teaching and enabling us to poure out our ſoules unto God in all neceſsities and occaſions; and ſo to offer up ſpirituall Sacrifices acceptable to God through Jeſus Chriſt.

(o) *Rom. 8. 26. 27. Epheſ 6 18. Iude* verſe 20. *1. Sam. 1. 12, 15. Iames 1. 5.* and *5. 13. 1 Peter 2. 5.*

10. Whenas Chriſt promiſeth, that our Heavenly Father will give the Holy Ghoſt to them that (p) aske it of him; and elſwhere ſpeaking of the deſtruction of *Ieruſalem* (q) ſaith, *Pray that your flight be not in the winter*, and the like. Theſe things being to be prayed for, and yet theſe words not ſet down in that Forme of Prayer, ſheweth, that Chriſt hath not tyed us to repeat over thoſe Words, but to pray after that Rule, according to our wants and occaſions.

(p) *Luke 11. 13.* (q) *Mat. 24. 20.*

11. The words are ſo generall, as unleſſe they be ſomwhat opened, and particularly applyed, diverſe Men will diverſly underſtand them. For example if theſe words (*Thy Kingdom come*) be uſed only in general, without any explication, the Papiſts underſtandeth them of the advancement of Gods Kingdom, in, and by their Religion; the Proteſtant underſtandeth

and

and intendeth them of the cleane contrary; and ſo in the reſt. Neither can any man for himſelf uſe them aright without ſome ſpeciall application to his particular Eſtate and occaſion; becauſe no one mans Faith and underſtanding can attaine unto all things needfull for all occaſions, times and perſons, as thoſe words doe comprehend.

12. If theſe words (*ſay ſee, &c.*) muſt be taken and preſſed according to the letter, then would follow that in Prayer we ſhould alway ſpeake with the tongue; Wheras there is Prayer often in the Spirit alone, without any words or diſtinct voice at all: As we [r] read that Moſes *Hezekiah*, *Nehemiah*, *Annah*, and others have ſo prayed and beene accepted of *God*.

(r) *Exodus* 14. 15. *Eſa.* 38. 14. *Neh.* 2. 4. 1 *Sam.* 1. 13. *Rom.* 8. 26, 27.

13. Chriſt hath given an [t] expreſſe commandement (*when ye pray, ſay, Our Father, &c.*) Whereupon I reaſon thus; The Commandements of Chriſt are to be kept; otherwiſe it is ſin: therefore if Chriſt have here commanded to uſe theſe words in that manner and order then whoſoever Pray at any time, and uſe not theſe words, they ſin. But already we have ſeene that the Apoſtles prayed and uſed not theſe words, and yet ſinned not. And ſo no doubt do other the ſervants of GOD, daily according to their divers occaſions and conditions. Not to ſpeak here of the Prayers which the Preachers uſe before and after their Sermons, neither of their Collects and other Prayers (beſides this) preſcribed in their Bookes. Otherwiſe alſo every man that bleſſeth his Table, or ſaith to another, God bee with you, God bleſſe you, God recover you, Good Morrow, Good Night, or the like, ſhould ſin in this, becauſe he prayeth and yet ſaith not, *Our Father*, &c.

(t) *Luke* 11. 2.

14. Yet I doubt not but we may uſe any of theſe, aſwell as other words; a plying them to our ſpeciall caſe and neceſsity; As we ſee that Chriſt prayed [t] ſaying, *Father glorifie thy Name*: And [u] againe, *O my Father*, if this Cup cannot paſſe from mee but that I muſt drinke it, *thy will bee done*: Where wee may learne by CHRIST who gave the Rule, how to uſe it; to wit, not in a Superſtitious ſaying over theſe words, but in Praying according to this Rule, as our ſpeciall neceſsities ſhall be, whether wee uſe any of theſe words or other, or Pray with Sighs that cannot be expreſſed.

(t) *John* 12. 28.

(u) *Mat.* 26. 42.

15. Finally

25. Finally therefore all such as have framed or received any other Forme of Prayer, but this onely which Christ hath taught; offend against this Rule and Commandement of CHRIST. And thus (not wee, but they who have devised and follow other Formes and Books of Prayer are those which deny, and (as much as lyeth in them) disanull *the Lords Prayer.*

FINIS.



A RATIONALL DISCOURSE

OF

THE CAVSE OF THE

Present VVar,

WITH A

FAIRE PATERNE

FOR A

Good Peace.

Aprill 21 LONDON,

Printed in the yeare 1643.

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A rationall Diſcourſe of the cauſe of the preſent VVar, with a fair pretence for a good Peace.

IN theſe times to write were no new thing; Books are as common as is common opinion; yet ſo to write, as to declare the truth of judgement without hypocriſie of one ſide, or flattery on the other; or to write whereby to reprove adviſedly the offences that diſturbe the times, & to lay open a faire way for good a iſſue, were time well ſpent, and labour well beſtowed.

The firſt of the former concernes an active part of theſe times, who comming to ſit upon the grievance of the Kingdome, upon Shipmoney, and Monopolies, injuſtice of Judges, and ſuch Church faults as were within their reach (as what had not been in a fair way upon the particulars offending) reproveable and corrigible, and not be content to have the ſame delivered into their hands, but muſt, further then the reach of humane judgement, or common underſtanding, ſubject all regall Power, Ordinances of Authority, and Miniſtery of Juſtice, together with the root and branch of Church government, unto the will or malice of ſuch as wilfully did purpoſe, or malitiouſly would undermine the ſtate of thoſe powers whoſe foundation was from God alone. To explaine the contradictory agitation of theſe times to the divine Orthodox way of Chriſtianity, were tedious, and the rather becauſe I cannot but thinke every one (not wilfully ignorant) is ſenſible of it; therefore I paſſe by it, deciding the controverſie only by this: Blood is ſpilt, what if the Throne had ſhadowed or eclipſed the beames of mercy whereby judgement might be attracted, who ſhall in this caſe judge, or riſe up and ſay he ſtandeth innocent? Concerning the diſtractions of the times, the overture of juſtice and judgement

was the decay of Government, and the continuance thereof ſhews they are not ſought after nor regarded. The abuſes in Gods worſhip, and Church government grow more and more as may be ſeene by this, namely, opinion is riſen up to decide truth. But to ſay ſomething equall to the expectation of the Reader, according to the *exordium* of this time and labour. Is it not ſhame to ſee that ſo great and glorious a Nation as England was, is become ſo full of offences, that its diſturbances are reſemblances of a Kingdomes overthrow, and ſimilize times expiration: Where is your wiſdomes that ſhould have looked to theſe offendors, knowing that woe unto the world becauſe of offences; For it muſt needs be that offences ſhall come, but woe unto that man by whom offence commeth; if then you will medle with judgement, why looke you not to the offendor, he and his party are countenanced, made great, and abound with riches, and all manner of pleaſures, as if the glory of the times, and all things elſe were made for his diſpoſe, whoſe power was from death, whoſe riches got by corruption, are reſerved by the myſtery of iniquity and filthineſſe: Thence came the glory of the Kingdome to be raviſhed; thence ſprang depravation of Lawes, and monſtrous corruption; thence grew regall dignity to be ſcorned, and ſet at naught; thence came the Church to be defiled, and from thoſe foule vapours raiſed by falſe indignities grew Englands Sunſhine darkened; what courſe then to be taken? What, now but to make our ſelves wiſe by temptations, by breeding more darkeneſſe to caſt out vapours of death and deſtruction to the multitude, and giving them ſtones inſtead of bread, whereby they fall at difference, and murder each other about a cauſe, which was cauſleſſe untill cauſed by breach of faith and publicke truſt. Where was now the medicine for a body ſo diſeaſed? Why was not the particular branches of the Kingdome, that were greeved and burthened with oppreſſion, relieved and made to ſpring againe, whereby it might have appeared the ſtock & roote had not been dead. The offences in the Church I confeſſe looke ſomething more deſperate then ordinary, and it may be ſaid, what courſe could be taken for that? Why it was not ripe (yet God keepe it from ripening ſo againe)

gaine) whence grew it, I may not take neither honour, nor tyth from God nor his Miniſters; and who ſaith that Biſhops are not lawfull, is a wretch; or that ſuch governours are not requiſite in Church and Common-wealth, is too wiſe for me. But that Biſhops ſhould bee Lord Treaſurers, and the moſt active men in a State about temporall dignities and preferments, is beyond my divinity or conſcience, and had theſe things beene looked after in a uſuall, milde and commendable way, and amended by degrees, the gloſſe of groſſe offences, and vices of a Court had not excited your mindes, that had judicature in your hands to have riſen up and been carried away with the violence of vengeance upon thoſe you ſuppoſed your ſelves juſtly grieved at, which hath cauſed the waſting of your eſtates, and blood of your friends and Countrymen, and hazarded the deſolating of a Kingdome.

For what hope hath any man to ſee a future happineſſe, that murders his deareſt and beſt friend for a cauſe that concernes him no more (if looked into with a ſingle eye, and without ſelfe-affection) then when a maſter and a ſervant fall at difference for the bleſſings another man beſtowes upon his childe. The offences that did cauſe the judgement, was for our ſins, which no way to be diverted but by prayer and repentance: the grievances in Commonwealth by taxes (if not juſtly raiſed for the glory of the Kingdome) was a great oppreſſion, and the riches ſo taken were (in which the hands of many were mixed) deteſtable robberies, which to my knowledge were cryed out againſt in thoſe times, as well as ſince to you, and might have beene remedied or made knowne by thoſe that very well underſtood them, whereby ſatisfaction might have beene required, and ſuch as unjuſtly ſuffered, in complaining of abuſes, beene with the Kingdome releeved both, who found helpe like a man faine among theeves, who lying almoſt dead, a neere acquaintance and friend eſpyed, lying gaſping for want of oyle in his wounds, which he not adminiſtring to him, runnes in haſte to bee revenged of the theeves that hurt him, whereby the poore man became more miſerable then before, his friends leaving of him without reliefe, adding

to his former misery discontent; and his friend not certaine of what might happen to himselfe, runnes madly on to pursue the desire of his owne will, which though good as the intent, yet not discreet nor wise in the ordering thereof, which by the example of Sunne, Moon, and Starres, and all the fabricke of Heaven and Earth, is represented as the cement to fasten them together, Order being next to Divine Providence, Natures chiefe supporter; and so not finding his strength sufficient, returnes againe with losse, besides his own detriment both of his friend and victory. If Englands friends had not runne after the bloud of revenge, they had not suffered her nor her distressed Members to have lyen without relieſe, Gods blessing had not beene so sleighted, nor the wisedomes of former ages, whether extant by Bishops, or other inferiour Ministers, or by other wise, ancient, and learned men of Church and Commonwealth, so vilified, as what they delivered and were subject unto, and in Church government and Religion died under, and were martyred for, is rooted up and cast away, as if the faults of the evill Governours must take away the glory of the foundation of government. But to take things as they stand, and to say something toward the recovery of truth, and discovery of the breach in Church, although there be no new thing done under the Sunne, yet times revolution hath afforded some things which before have not beene taken notice of, and given them to our view in such a manner, that it seemes as if there had never beene the like before, and every man in the age wherein he lives, conceives the most remarkable things of his time so to bee. *Vox clamantis* was a forerunner of the day of Redemption, *vox deplorantis* is the voice of our times, and to bee feared a forerunner of immediate judgement, both which seeme to oppose one the other, yet in effect tend all to one end, and act one and the selfe same thing: The one preceeding mans redemption by a Saviour in suffering with shame and ignominy, the other preceeding mans redemption by a Judge and mighty deliverer by his owne power and glory, yet one and the selfe same person represented, and one and the selfe same matter performed. Tis even so now, truth banished is not easily recovered: tis a sore wound

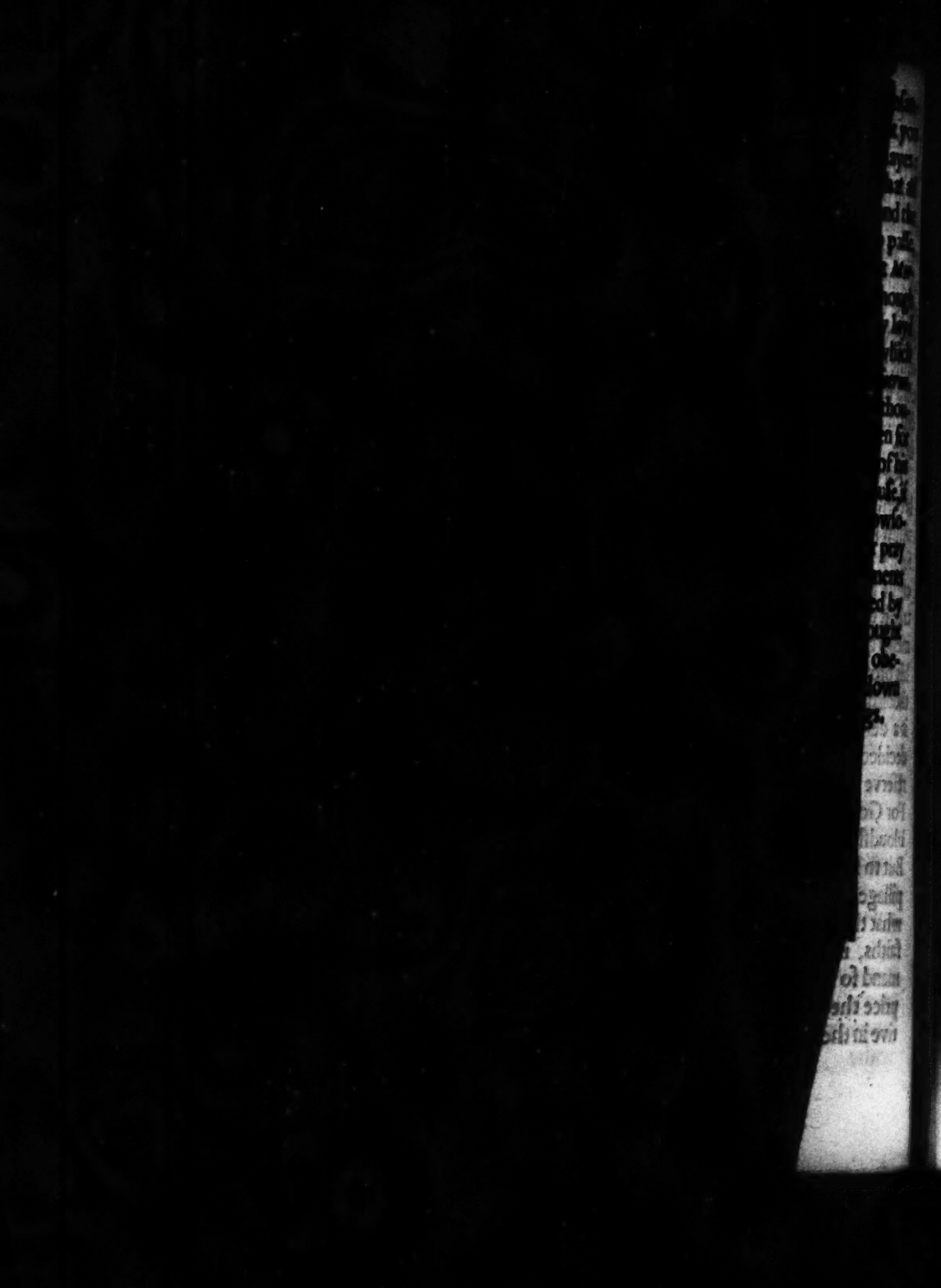
where

where she is wilfully opposed, or craftily denyed her resting place. The misery of our times seemes unparallel'd, where blood cryes out and is spilt so confusedly, that former ages have not set forth the like, that in one and the same Kingdome under one and the same King, in one and the same Church, nay in one and the same house men fall to war, and to siding; if combinations and private champerties were not amongst them that have power in their hands, the people could not be so deluded, nor the Kingdome tossed like a Ship under a false Pilot, who instead of the channell divert the helme, and runnes her on the rocke or sands, and where such things are kept and concealed, truth must needs be abandoned, and delusion spread it selfe to the destruction of the harmlesse wayfaring man whether on sea or on shore.

For the Church I conceive never any government to be toward in her while blood is continued to be shed, nor victory to be to her whilst such passages continue under colour or pretence of her glory: for it is observable a word to be given both on the Kings side, and on the Parliaments, the King is God, and the King, and well he may take it up, for, Feare God and honour the King, are commandements by divine Writ, but what word can it be for a man to spill his brothers blood, and say it is for the King and Parliament, although contrary to his Proclamation, &c. For my part I conceive it a delusion, and men dye in darkenesse thereby, if it must be decided so, let this be the way to know for whom God is pleased to reserve the Kingdome for, if a man fight let him doe it, and say For God and the Church, and one side must surely fal without much bloudshed more: for God will bee with his Church unto the end. But to fight as now adayes I verily beleeve most doe for money and pillage, is worse then common robbery, who if they understood that what they fight for is their owne already, it being the price of their faiths, might as well goe in clusters to Guildhall in London and demand so much as their faith is worth, as goe and bee hired with the price thereof to spil the blood of their brother in Christ, their co-native in the Country, their friend in nationall affection, & their neighbour

bour in habitation, not to ſpeake of others in alliance and conſanguinity: And for matter of plunder or p llage, or call it what you will, obſerve what the Church of God did in *Ahaſuerus* his dayes when *Haman* had got a decree ſealed with the Kings Ring, that all the Jewes, *Mordecayes* people, ſhould be deſtroyed, *Heſter* and the people faſted, and by the providence of God ſhe brought it to paſſe, that a decree iſſued (the matter being rightly underſtood) that *Mordecayes* people ſhould doe the like to their enemies; but (although they had an expreſſe leave or grant ſo to doe) on the prey they layd not their hands, for it was for their lives, laws, and religion for which they fought, and had beene by *Haman* accuſed to King *Ahaſuerus*. And if any ſuch thing were againſt us really, where one riſeth, a thouſand would riſe and fight rather naked for ſuch a Cauſe, then for Money, upon never ſo faire pretences, to hazard the bloud of our friends, and deſtruction of his owne life and ſoule: in ſuch a cauſe if any, a man may have cauſe to fight againſt his oppoſer, but howſoever thoſe that can fight as well as thoſe that cannot, muſt rather pray with devotion that God will bee pleaſed to divert the judgements threatned, which ought rather to be ſubmitted unto, or diverted by prayer, then withſtood, or by us thought to be remedied, or fought to be remedied by our owne ſtrength or power, knowing that obedience is better then ſacrifice; and that violence hath thrown downe Kingdomes, Wiſedome (not the ſword) made meane men Kings.

FINIS.



Another

ORDER
FOR
CONTRIBVTIONS

For Maymed and diſeaſed Souldiers, who have been employed under the Command of his Excellencie the Earl of *Eſſex*, in the Army ſet forth by both Houſes of PARLIAMENT.

Together with an Order of the ſayd Houſe, for the Authorizing of ſeverall perſons to make diligent ſearch in their ſeverall Precincts, for the apprehending and diſarming dangerous and ſuſpected perſons, and them to bring before the COMMITTEE of *Examinations*.

Ordered by the Commons Aſſembled in Parliament, That theſe Orders be forthwith Printed and publiſhed.

Hen: Elſynge Cler. Parl. D. Com.

London, Printed for *Edw. Husbands*, and are to be ſold at his ſhop in the middle Temple. Aprill 21. 1643.

Another

ORDER

FOR

CONTRIBUTIONS

For Maimed and Sick Soldiers,

who have been employed under

the Command of his Excellency

the [illegible] in the Army in

[illegible]

PARLIAMENT.

Together with an Order of the Lord

Mayor, for the Authorizing of Several

persons to make diligent search in their Re-

spective Wards, for the apprehending

and disarming [illegible] and disaffected

persons, and [illegible] their

the COMMITTEE of

Examination.

Ordered by the Commons [illegible] Advertise That

their Order be forthwith Printed and published.

Hen: Elsynge Cler. Parl. D. Com.

London, Printed for Edw. Husband, and are to be Sold at his Shop

in the middle Temple. April 21. 1643.

Die Veneris 21. April. 1643.

An other Order for Contributions for such Maymed and decayed Souldiers who have been employed under the Command of his Excellencie the Earle of Essex.

WHereas many well-affected people out of zeale and faithfullnesse to the preservation of the true Protestant Religion, Laws, and Liberties of this Kingdom, have gone forth under the command of his Excellency the Earl of *Essex*, in the Army set forth by the Parliament: and divers of them have in severall Battles and Fights with the enemies of the King and Kingdom, been sore wounded and maymed, and others fallen into

ſeverall diſeaſes and ſicknesſes, by reaſon of wounding and other caſualty in War, whereby they are for the preſent diſ-inabled from the Service, or releeving themſelves any other way, till it ſhall pleaſe God they be recovered.

It is this day Ordered by the Commons in Parliament, That a generall collection by way of contribution for, and towards the defraying the charge of releiving the ſaid maymed and ſick ſouldiers, during the time of their cure be made in every pariſh Church of all thoſe pariſhes that are mentioned within the weekly Bill of *London*, together with the Counties of Middleſex and Surrey, by the Church-wardens, Collectors for the poor, Sidesmen, or Conſtables of each of the aforeſaid Pariſhes, on the next generall Faſt-day, being the ſix and twentieth of this inſtant *April*; and the monies ſo collected by them, to pay unto Maſter *Holland* and Maſter *Jennor*, Members of the ſaid Houſe of COMMONS, or their Deputies at Goldſmiths-Hall in *London*, on the Friday next after the ſaid Faſt-day, by them to be diſpoſed of to the uſes aforeſaid, in ſuch manner as the Committee appointed by the Houſe of Commons for maymed Souldiers ſhall from time to time direct. And

if

it is further ordered that the Minister of every the said Parishes shall publish this Order in the Churches immediatly after Sermon on the said Fast-day; and shall exhort the People to a liberall contribution to this so pious and charitable a worke.



H. Elsynge, Cler. Parl. D. Com.

Die Veneris 21. Aprilis 1643.

IT is ordered by the House of Commons, That the persons here under written, taking with them the Constables of each severall parish, shall be authorised (and are hereby required) to make diligent search in all such houses and places in their severall and respective parishes as they shall think fit, for the finding, apprehending, and disarming of such dangerous and other suspected persons as do remain and lurk within the said parishes and cannot give an account of any just cause of their being there. And that they bring them before the Committee of Examinations, there to be

be further dealt withall as the caſe ſhall require. And it is further ordered, that for the better execution of this Order, Colonell *Manwaring*, Captain *Harvey*, and Captain *Titchburn*, and every of them, with a competent number of ſouldiers ſhall be ayding and aſsiſting to the ſaid Pariſhioners upon all occaſions, (timely notice being firſt given to the ſaid Colonell and Captains, by the ſaid ſeverall and reſpective Pariſhioners.)

H: Elſynge, Cler. Parl. D. Com.

FINIS.

be further deale with all as the cafe fhall require. And it is further ordered, that for the better execution of this Order, Colonell Manwaring, Captain Harvey, and Captain Trebburn, and every of them, with a competent number of Soldiers fhall be ayding and aſsiſting to the ſaid Parliſhioners upon all occaſions, timely notice being firſt given to the ſaid Colonell and Captains, by the ſaid Severall and reſpective Parliſhioners.)

H: Elſynge, Cler. Parl. D. Com.

FINIS.

Elias Redivivus:

11.

A

SERMON

PREACHED

Before the Honorable Houſe

OF

COMMONS,

In the Pariſh of Saint *Margarets* Weſt minſter, at the publike Faſt, *March* 29, 1643.

By JOHN LIGHTFOOTE,
Preacher of the Goſpel at *Bartholomew Exchange, London.*

Gibbons not printed

April 21 LONDON,
Printed by *R. Cotes*, for *Andrew Crooke*, and are to be ſold at his ſhop at the ſigne of the Greene Dragon, in *Pauls* Church-yard. 1643.

A

SERMON

PREACHED

Before the Honorable House of

COMMONS,

In the Parish of Saint [illegible]
minster, on the publick Fast,
March 23. [illegible]

BY John Leng [illegible]
Preacher of the Gospel at [illegible]

LONDON,

Printed by E. Cave, for Adam Cole, [illegible]
at his Shop at the Sign of the Gun in [illegible]
in Paul Church-yard. [illegible]

TO THE HONORABLE the House of COMMONS Assembled in PARLIAMENT.

Right Honourable,

THE great Councell of Ierusalem sate neare the Temple, and the greatest managings of the Councell, were the matters of Religion. Such hath been the posture of your desires, and such the bent of your indeavours in all your sitting: And as it is ingratitude in any degrees of men not to serve you, who strive so much to preserve the State, so especially is it in the Ministers of the Temple, since you labour so much also to serve the Temple. Obedience to your commands is the lowest expression of such a service, because it is so naturally due, yet is it the highest that my meannesse can reach unto; Readinesse being joyned to that obedience: These are

R. Sol. in Ex. 21 Luke 2.46. Talm. in Sanhed. cap. Dine. mammonoth.

the two mites that I can tender unto your Corban, *and the two Turtles that I have to offer at your Altar, not having a better or more valuable gift and offering to bring, your Nobleneſſe will pleaſe to accept of the gift becauſe of the heart of the giver given with it, and like him whom yee repreſent, to account,* To obey, to be better then Sacrifice, and to hearken, better then the fat of Rams. *What in obedience to your command was humbly preſented to your eares and hearing not long agoe, is now upon the like command in the ſame obedience and humility preſented to your eyes and reading: If it ſhall finde acceptance with you, it ſecureth me againſt al thought or care of inferiors diſpleaſure or exceptions. I moſt humbly and ſubmiſſively caſt it, my ſelfe and all that I am or can at the feete and diſpoſall of your honourable Houſe: and becauſe ſhort diſcourſe beſt ſuiteth your great occaſions, ceaſe to trouble you with more words: but ſhall never ceaſe to ſolicite the Throne of grace for continued defence and bleſſing upon your perſons and indeavours; that the Law-giver may never faile till* Shiloh *come as we deſire amongſt us: And ſo ever prayeth,*

Your moſt unworthy, but truly devoted Servant,

John Lightfoote.

A SERMON Preached before the Honorable House of Commons, at the Publike Fast holden, *March* 29. 1643. In the Parish Church of *S. Margarets Westminster.*

LUKE, I. 17.

And he shall goe before him in the Spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisedome of the just.

IF ever *the Hearts of the Fathers* had need to be *turned to the children*, that need is now, and if ever the *Disobedient* had need to be reduced *to the wisedome of the just*, that need is now also: but where is *the spirit*, and where *the power*? where an *Elias*, or

where a *Baptiſt* to do the worke? For if ever thoſe ſearching and trying times, which were ſpoken of ſo long agoe by our Saviour in the twelfth of *Luk.* and the three and fiftieth have overtaken any Nation, they have overtaken this of ours: *Five in one houſe, and they divided, three againſt two, and two againſt three. The Father divided againſt the Sonne, and the Sonne againſt the Father; the Mother againſt the Daughter, and the Daughter againſt the Mother; the Mother in law againſt her Daughter in law, and the Daughter in law againſt her Mother in law. And a mans enemies are they of his owne houſhold.* And if ever thoſe irregular and exorbitant behaviours, which were ſpoken of ſo long agoe, by the Prophet *Eſay*, in the third of *Eſay* and the fifth, have over-runne and forraged any people, they have done ſo by this of ours. *The people oppreſſed every one by another, and every one by his neighbour: the child behaving himſelfe proudly againſt the ancient, and the baſe againſt the honourable.* Theſe are our ſorrows, but where our remedy? this our miſery, but where our redreſſe? For the *diviſions of Reuben*, there are great thoughts of heart, but who can helpe them? for the diviſions in the Church, for diviſions in the State, diviſions in families, diviſions in opinions, diviſions in affections, (the Lord keepe them out of your two Houſes) diviſions in every diviſion, but who can heale them? As the *Hoſte at Nola* in the ſtory, who when hee was commanded by *the Romane Cenſor* to go & call the good men of the City to appeare before him, went to the Church-

Mat. 10. 36.

Antonio di Guevarra in Relox de los princip. lib. 1. cap. 2.

Church-yard, and there called at the graves of the dead, *Oh yee good men of Nola come away, for the Romane Cenſor cals for your appearance*: for hee knew not where to finde a good man alive. So in theſe diſtractions and diſtempers of this our Land, if we would finde out a joyner of hearts and a moulder of humours, that could peece againe the diſunited affections, and forme againe the unfaſhioned demeanours of men towards men, we might goe and looke for the manſion of *Elias*, or go and knocke at the grave of *John the Baptiſt*, and call them to come toſuch a cure as this, for they once have wrought ſo great a cure, but who can doe it that is now alive? Oh how happy were the caſe with us, if *the Spirit and power of Elias* were as ready to be found in your two Houſes as they were once to be found in *John* the *Baptiſt*, and as they are to be ſeene in the words of the text.

But as the Arke and the Ephod at the ſacking of *Nob*, they which ſhould alwayes have remained together, were by that dolefull accident parted aſunder, and kept at diſtance: even ſo theſe two which God once joyned together in *Elias* and in the *Baptiſt*, and which the holy Ghoſt hath joyned together in the words of the text, ſome evill Counſell hath put aſunder, ſo that *the Spirit* is with you, but *the Power* removed a great way off. What our Saviour ſaith concerning offences, *It cannot be but offences will come, but woe to him by whom the offence commeth*: ſo may wee dolefully concerning this, It is our miſery that

this divorce is come among us, but woe to that Counſell by whom the divorce firſt came, it had beene good for that Counſellour had he never beene borne.

How happy are thoſe dayes which are ſpoken of by the Pſalmiſt, when *mercy and truth are met together, and Righteouſneſſe and Peace doe kiſſe each other?* And how happily ſhould we hope to ſee thoſe dayes, and thoſe things in this Land to meet, if we could but ſee theſe two to meete againe that are now ſo unhappily removed to diſtance? Well, all that we can doe is to ſeeke to drive them together with our prayers, and as Moſes for the *Vrim and Thummim* upon Levi, ſo we for theſe united upon you to pray in publike, and to pray in private, to pray on the Lords day, and to pray on other dayes; and it is to be a maine petition on this ſolemne day of humiliation, that as the Lord hath put *the Spirit of Elias* into your hearts, ſo that he would put *the Power of Elias* into your hands, that as he hath made you willing, ſo would he alſo make you able, *to turne the hearts of the Fathers to the children, and the diſobedient to the wiſedome of the Righteous.*

The words of the text are the laſt words of the old Teſtament, there uttered by a Prophet, here expounded by an Angell: there concluding the Law, and here beginning the Goſpell: *Behold*, ſaith Malachi, *Mal.* 4.5. *I will ſend you Eliah the Prophet*: And *hee* ſaith, the Angell, *ſhall goe before him in the Spirit and power of Elias.* And *hee ſhall*

turne

turne the hearts of the Fathers to the children, ſaith the one; And *to turne the hearts of the fathers to the children*, ſaith the other. Thus ſweetly and neerely ſhould the two Teſtaments joyne together, and thus divinely would they kiſſe each other, but that the wretched *Apocrypha* doth thruſt in betweene: Like the two * Cherubims in the Temple Oracle, as with their outer-wings, they touch the two ſides of the houſe, from *In the beginning*, to *Come Lord Jeſus*, ſo with their inner, they would touch each other, the end of the law with the beginning of the Goſpell, did not this patchery of humane invention divorce them a ſunder.

The Apocrypha injurious to the two Teſtaments.

* 1 King. 6. 27.

It is a thing not a little to be admired, how this *Apocrypha* could ever get ſuch place in the hearts, and in the Bibles of the Primitive times, as to come to ſit in the very Center of them both: But to this wonderment there may be ſome ſatisfaction given, namely becauſe that theſe bookes came to them from among the Jewes, as well as the old Teſtament and the new. And becauſe that the Jewes alone, and alone ſo long, had had the knowledge of Divinity and Religion among them, the converted Gentiles could not but give their writings extraordinary eſteeme. And becauſe the *Talmud* not being yet written, the world was not acquainted with the vanity and ſtraine of Jewiſh learning, thoſe inſuſpecting times did ſwallow theſe bookes, as not taſting as yet how unſavoury that was, nor diſtinguiſhing theſe to be of the ſame taſt. It is therefore more to be

How the Apocrypha came into requeſt.

How it continued.

admired, that when the *Talmud* was written, and the impious and ridiculous doctrines and fables of the Jewiſh ſchooles laid open to the world, that then theſe bookes which ſhew themſelves to be of the very ſame ſtampe in many things, ſhould not onely not be refuſed out the Bibles and out mens good conceit, but alſo get better and further footing in the ſame: but to this wonderment ſome ſatisfaction alſo may be given: namely that ſuperſtition begun then to grow in the Church every day more and more, and it became a Religion to doe as their forefathers had done before, and to retaine what they had retained, be it whatſoever it would, and of what ungroundleſneſſe ſoever.

But it is a wonder to which I could never yet receive ſatisfaction, that in Churches that are reformed, that have ſhaken off the yoke of ſuperſtition, and unpinned themſelves from off the ſleeve of former cuſtomes or doing as their anceſtors have done: yet in ſuch a thing as this, and of ſo great import, ſhould doe as firſt ignorance, and then ſuperſtition hath done before them: It is true indeed that they have refuſed theſe bookes out of the *Canon*, but they have reſerved them ſtill in the *Bible*: as if God ſhould have caſt *Adam* out of the ſtate of happineſſe, and yet have continued him in the place of happineſſe. Not to inſiſt upon this, which is ſome digreſſion, you know the Counſell of *Sarah* concerning *Iſmael*, and in that ſhe outſtripped *Abraham* in the Spirit of Prophecy, *Caſt out the bond-woman and her ſonne, for the ſonne of the bond-*

Vid. R. Sol. & R. Menah. in lo.

bond-woman may not be heire with the ſonne of the free.

In the words of the text you may ſee your owne worke and taske: and thoſe two things that you have ſo long laboured under, and that we have ſo long longed after, *Reconciliation* and *Reformation*. You may behold in a part of the text, *Reconciliation* in theſe words, *To turne the hearts of the fathers to the Children:* and *Reformation* in the other, *and the diſobedient to the wiſedome of the juſt.* Theſe are the two hands of our maſter which is in heaven, or rather the two good things in his hands, after which we his ſervants have looked ſo long, and doe looke this day, and cannot be taken off till he give them to us. Theſe are the hands of your two Houſes, or rather the two great gifts which we wait till God put into your hands to conveigh them towards us. Theſe are the two pillars, *Jachin & Boaz*, *Firmeneſſe* and *Strength*, that we long to ſee ſet up at the doore of that Temple that you are in building: And theſe are the two twins for which the *Tamar* of our *England* is in travaile and is pained to be delivered, if there be but ſtrength to bring them forth. 1 King. 7. 21.

Theſe two things contained in the latter part of the text, are ſet forth and illuſtrated by two circumſtances in the former: Firſt, by the party and the function of that party that muſt performe ſo great a worke, thoſe included in theſe words, *He ſhall goe before him:* Secondly, the qualifications and indowments of that party for the function, and for

for the worke, that expreſſed in theſe; *In the ſpirit and power of Elias.* The party rare, the function honourable, his indowments ſingular, his worke divine, *He ſhall goe before him*, &c.

We will take up the words according to this Diviſion, but not according to this order: for as in nature the agent is before the action, and as in the text, the workeman is named before the worke, ſo are they fit to be conſidered, and ſo will we take them into our handling, and ſo ſhall we take them as they lie in the text, and firſt of the firſt, *He ſhall goe before him.*

Who are meant by the *He* and the *him* in this part of the text the dimmeſt eye that is, will eaſily judge and diſcerne, upon its owne reading, namely *Iohn the Baptiſt*, and *our Saviour Chriſt*. Two that were in a very neere relation one to another by nature, for they were kinſmen according to the fleſh, but of a neerer and of a higher relation in regard of their function, for they were they that began the Goſpell, or the one begun & the other perfected, & they were they that were the two great Prophets of the new Teſtament, or the one greater then a Prophet, and the other greater then a man. I cannot omit that which is not, nor cannot be omitted by any expoſitor it is ſo plaine upon the *him* in this part: namely, that in the verſe next before, he is called the God of *Iſrael*, *He ſhall turne many of the Children to the Lord their God*, and in this verſe and in this whole paſſage, hee is ſhewed to be Chriſt, of whom is ſpoken which gi-

veth

veth a pregnant and undeniable proofe that Chriſt is God, againſt the wicked *Arians* that held him for a Creature.

The *Baptiſt* went before our *Saviour* in divers particulars; in his conception, in his birth, in his preaching, in his death. For the miraculous conception and birth of *Iohn*, went before the more miraculous conception and birth of *Chriſt*; his powerfull Preaching, before the others more powerfull; and his renowned death, before the others more renowned. But the words doe not meane ſo much his going before him in time, as his going before him in Miniſtery, nor his appearing before him in the world, as his appearing before him to do him ſervice, as a ſervant doth before his Maſter to provide for his entertainement, and ſo the words following doe explaine it, He ſhall goe before him, *To make ready a people prepared for the Lord:* And ſo the ſeventy Diſciples are ſaid to be ſent before our Saviour *two and two before his face*, that is, to prepare men for his receiving againſt that he himſelfe ſhould come. Luk. 10. 1.

All the Prophets went before our Saviour in their Miniſtery, in their divers generations, but *Iohn* in a more ſpeciall manner above them all. They like *Balaam* in the *foure and twentyeth of Numbers*, did behold him, but not now, did foretell him, but not neere, but he beheld him face to face, and he told of him ſtanding by. And hence it is, that our Saviour cals him more then a Prophet, *Mat.* 11. 9. nay as much or more then any meere man that was naturally borne of a woman: *More then a Prophet*, becauſe he went before Chriſt as his forerunner, and as great as any that was ever borne, becauſe he was the beginner of the Goſpell. The Miniſtery

The Ministry of *Iohn* the beginning of the Gospell.

nistery of *Iohn the Baptist*, and the publishing of the Gospell, like time and the motion of the heavens, began together, and in one and the same instant. So hath *Marke* conjoyned them in the very beginning of the Gospell, *Mark.* 1. 1. *The beginning of the Gospell of Iesus Christ, As it is written in the Prophets, Behold, I send my messenger before thee.* So likewise, in the first of the *Acts* and the two and twenty, *Peter* proposing a Disciple to be chosen in stead of *Iudas*, *Of these men*, saith he, *which have companyed with us all the time that the Lord Iesus went in and out among us, beginning from the Baptisme of* John: And so in the tenth chapter of the same booke of the *Acts*, and the thirtie seventh, *The word you know which was published throughout all* Judea, *and began from* Galilee *after the Baptisme which Iohn preached.* And one place for all, *Mat.* 11. 13. *All the Prophets and the Law Prophesied until Iohn*, and from him began the Gospell. So that what some of the Fathers say concerning *Malachi*, That he was *Limes Iudaismi & Christianismi*, we may not unfitly say concerning him, that he was the bounds of Judeisme and Christianity, the limits from whence the Law and the Prophets tooke their conclusion, and the Gospell, and the kingdome of Heaven their beginning.

The Ministery of *Iohn*, of two parts.

Now as the ministery of *Iohn* consisted of two distinct and considerable parts, *Preaching* and *Baptizing*, [like as the gift of Prophecy had consisted in times before, of a double spirit, or to speake more properly, of a double power of one and the same spirit, *to foretell things to come and to worke miracles*,] so by both these did he begin the Gospell, and by both these did he goe before our Saviour. These were, as it were the two

hands

hands with which he laid the foundation, and began to build up the *Fabricke* of the Evangelicall Temple. And these two hath *Marke* joyned together in his relation, as *John* did in the exercise of his function, *Mar.* 1. 4. *John did Baptize in the Wildernesse and preach the Baptisme of Repentance.*

By both these he began the Gospell, and first by his Baptisme: for,

First, Baptisme was used in the times before and under the Law, but it was to admit Proselytes to the religion of the Jewes: But the Baptist now commeth with a Baptisme to admit the Jewes to another Religion besides their owne. *Jacob* in *Gen.* 35. when he is to enter and admit the remnant of *Sichem* that escaped the sword into his family and Religion, he doth it by Baptisme. *Put away*, saith he, *the strange Gods that are among you, and be cleane and change your garments*, where, by the second injunction, *Be cleane*, *Aben Ezra* well observeth is meant the washing of their bodies in water, and indeed nothing else can so properly be meant, which what was it else but a Baptizing? And so *Rambam* or *Maimonides* in his Epitome of the Talmud, relateth from thence, that in the times of *David* and *Solomon*, when Heathens came into the Jewes religion by thousands (for a hundred three and fifty thousand of them helped to build the Temple) they were admitted thereinto by Baptisme, or by being washed, and not by circumcision. Thus was Baptisme used in * those ancient times, and used to induct the Gentiles into the Church and Religion of the Jewes. But now comes *John* with a baptisme of another kind, newly to enter the Jewes into another Church and religion then their owne, and so

Baptisme used under the law.

Ab. Ezr. in Gen. 35.

Tom. 1. p. 317. Asure hiah perek 13.

1 *King.* 5. 15. 16.

* *Vid. R. Sol. Iarch in Ex.* 24.

by his baptisme doth he begin the Gospell.

Secondly, And so also did he by his preaching: For whereas the law called for absolute and exact performance, and cryed *a curse on him that confirmed not all the words of the Law to doe them*, Deut. 27. 26. *John* commeth in another tenor, like God in the still voyce, and instead of challenging the strict performance of works, he Preacheth the gentle doctrine of Repentance, that whereas they could not do what the Law required, they should repent for that they had broke the law, and thus is the rigorous and terrible tenor of the law, changed into the sweete and comfortable doctrine of *Repentance*, and thus both by Baptizing and Preaching, doth *John* begin the Gospell.

And so by both also did he *goe before* our Saviour: By baptisme to admit men into Christ against he should come, and by his Preaching to let Christ into men when as he came: By his baptizing to make way for Christ his comming among men, and by his Preaching to make way for men their comming unto Christ: And so much is intimated by the words that next and immediately doe follow the text, *To make ready a people prepared for the Lord*: This might be taken onely for an elegancy such as the Scripture useth, to quicken expressions, by repetitions, but it hath its proper vigour and significancy, and in the two severall words denoteth the two distinct fruits of the ministery of the Baptist in her two parts: His *Baptisme*, to *make* men *ready* to looke for Christ that was nowe comming, and his *Preaching*, to have them *prepared* for his receiving when hee came.

Observe. The observation that we may take up from hence is this, *That Christ when he came to shew himselfe in the world had*

had need of a powerfull, and a Spirited forerunner: He was the expectation of the Gentiles. *Gen.* 49. 10. He was the expectation of the *Samaritans*. *John* 4. 25. He was the expectation of the Jewes. *Luk.* 19. 11. He was the expectation of all nations. *Hag.* 2. 7. And yet when he came that was so expected, he had need of a Harbinger to goe before him, and a strong forerunner to make his way; and all this too little too. For *when he came amongst his owne, his owne received him not*. Joh. 1. 11.

The Jewes fansie concerning the cloud of glory, that conducted *Israel* through the Wildernesse, that it did not onely shew them the way, but also plane it, that it did not onely lead them in the way in which they must goe, but also fit them the way to goe upon: That it levelled all the mountaines and smoothed all the rockes, that it cleared all the bushes, and removed all the rubs. No lesse preparatives were required for our Saviours coming to make way for him, in the entertainement of men, or to make way for men to the entertaining of him: And so hath the Scripture expresst it in termes not much different: *Every valley shall be filled, and every mountaine and hill shall be brought low; and the crooked shall be made streight, and the rough wayes shall be made smooth*: *Esay* 40. 4. *Luk.* 4. 5.

There were two maine things that lay betwixt the Jewes and Christ at his appearing, that were most likely to keepe them alunder, and to hinder the accesse of each to other, and so they did. And those were *their corruption in manners*, and in behaviour, and *their corruption in doctrine*, and in religion, the former like rough wayes that must be smoothed, and the latter like crooked, that must be streightned, and both being such as

must be helped, or little hopes they can come to Christ.

First, As for their corruption in manners, had we not evidence enough thereof in the Scripture, that layes it open, we have sufficient in their owne writers. They were *a generation of vipers*, so *John* cals them, *Mat.* 3. 7. They were *a wicked and adulterous generation*, so our Saviour cals them, *Mat.* 16. 4. seeming to allude to the Phrase of *Hosea*, the *children of fornications*, *Hos.* 1. 2. They were a people stiffenecked and of uncircumcised hearts and eares; so *Stephen* cals them *Act.* 7. 51. And to spare more, our Saviour makes them as it were the common shore of all vengeance, and consequently the sincke of all iniquity, *Mat.* 23. 35. *That upon you may come all the righteous blood shed upon the earth from the blood of righteous* Abell, *unto the blood of* Zacharias.

Jews corruption in manners.

To these Characters of their manners given by Scripture, we may adde the confession of their owne Authours in their writings. The *Talmud in Sanhedrim*, in the eleventh chapter hath these words. *R. Judas saith, In the generation in which the son of* David *shall come, The house of the Assembly shall be a stews, the wisedome of the Scribes shall faile, they that feare sin shall be despised, and the face of that generation shall be like dogs.* Saint *Paul* hits them with their owne title, *Beware of dogs, beware of the concision, Phil.* 3. 2. and so doth *John* seeme also to doe, *Without are dogs. Rev.* 22. 15. Such another testimony doth *David Kimchi* give out of the *Rabbins* on *Esay* 59. 16. *Rabbi Jochanan saith*, saith he, *The Son of* David *commeth not, but either in a generation all holy, or it is written, Thy people shall all be righteous, and inherit*

Talm. Sanh. pag. 97.

R. *Dav. Kimch on Esay* 59.

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the Land for seven years in a generation all wicked, as it is written, He saw that there was no man, and wondred that there was no intercessor! Too pregnant and wofull experience shewed that the latter was onely true, and their owne behaviour at our Saviours comming, confirmeth the glosse to propheſie truly, that their manners then ſhould be moſt corrupt.

Secondly, and ſo was alſo their Doctrine: and that wahall in a twofold relation. 1. In regard of the opinion that they held concerning the legall rites that were amongſt them before: and 2. in regard of the opinion that they held concerning Chriſt, who was now in comming.

1. They were ſo glewed to the Ceremonies of *Moſes*, and ſo bewitched with the Traditions of the Fathers, that it was an impoſſibility in humane reaſon to thaw them aſunder.

Paul ſpeaking of his owne doting upon theſe, ſpeaketh the affection of his whole Nation in this particular, *I was exceedingly zealous of the Traditions of the Fathers*, Gal. 1. 14. *Stephen in Act.* 6. 14. for but ſpeaking of the aboliſhing of the Cuſtomes of *Moſes*, muſt loſe his life, though he ſpake but what *Moſes* himſelfe had ſpoken before, and what an Angel had ſpoken after *Moſes*, & though his face when he was to anſwer for theſe things, ſhone like the face of *Moſes*, and was like the face of an Angel. But what need I to inſiſt upon particulars? If you looke throughout all the *Acts* of the Apoſtles, you ſhall finde that almoſt in every place where the Goſpel came among the Jewes, this was the maine obſtacle that ever lay in the way to hinder the freedome of its paſſage, the fixednesſe of that people and Nation

Iews vehement addiction to their traditions and legall rites.

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to their Ceremonies and Traditions. Let one place ſuffice for many, *Act.* 21. 28. *The Jewes of* Aſia *laid hands on* Paul, *crying out; Men of* Iſrael *helpe, this man teacheth all men every where againſt the people, and the law, and this place.*

The preaching of the Goſpel goeth againſt their heart, becauſe it goeth againſt their Cuſtomes, and he that ſpeaketh againſt that people, law, and place, is ſure to be ſpoken againſt himſelfe, for they were ſo pinned unto the rites of thoſe three, that there muſt be no thinking of their removal. And thus were they moſt corrupt in opinion concerning the Ceremonies of the Law which they had uſed of old.

2. And ſo alſo were they concerning Chriſt when he ſhould come. They expected him to appeare in the world as an earthly Conqueror, like *Naaman* the *Syrian* by the Prophet *Eliſha*; *He thought he will ſurely come out and ſtand, and call upon the name of the Lord his God, and ſtrike his hand over the place and recover the Leper*; and he only ſent him this plaine and ſimple meſſage, *Goe waſh in* Jordan *and be cleane:* So they by Chriſt, they conceited, Surely he will come with great worldly pompe, and make his way with a conquering ſword, he will deſtroy many people even as earthly Princes doe, and ſeate his people in *Canaan* againe in more proſperity and pompe then ever: and he on the contrary, came in the forme of a ſervant, he had no forme nor comelineſſe in the eies of men that they could deſire him: he appeared in a poſture of humility and lowlineſſe, riding upon an Aſſe, and upon a Colt, the Fole of an Aſſe. And how farre were they from intertaining ſuch a Chriſt as this, when they expected one of a quality ſo infinitely differente

2 King. 5. 11. Jewes miſconceit concerning the Meſſias.

Eſay 53. 2.

Zech. 9. 9.

Who

Who could believe, that the stumbling blocke layd over our Saviours head upon his Crosse, should be a stumbling blocke unto the Jewes here? And yet was it so at that very time, when they saw it there, and so hath beene ever since, and so it is at this very day. *Jesus of Nazareth King of the Jewes.* They looked for the *Messiah* to come from *Bethlehem*, and they knew him but for *Jesus of Nazareth*. And they expected a pompous *King of the Jewes*, and how farre was he from such a King? And thus *they knew not him*, when he came from *Galilee*, nor *the voices of the Prophets* what they meant by his Kingdome, and thus were they very farre unlikely to receive him when he came. John 7.42. Acts 13.27.

These three things then being thus considered, and notice taken how farre this people of the Jewes were gone away both in life and doctrine, what corruption they had contracted in their manners, what doting upon their ancient Customes, and what misprision concerning Christ, it is no wonder if he that came to reforme these things that were so farre amisse, had need of a spirited and a powerfull forerunner, to make some way for him against he came.

And as it was at our Saviours comming in the flesh, so also is it at his comming in the spirit. Whensoever Christ is to be brought in among a corrupt and irregular people, in the power and purity of his Word & Gospel, great hinderances doe ever offer themselves to stop the way, and they had need of great forerunners to cleare them thence. *Jerusalem* is never built street and wall, but those times are troublous: & a Reformation in a corrupted State is never wrought but with these oppositions. The very same things doe make the waies rough and Dan. 9.26.

unpaſſable for Chriſts comming now, in his worke and power, that made it then when he came in the fleſh. Theſe three are as *the net upon* Miſpah *and the ſnare upon* Tabor, *Hoſ.* 5. 1. as the ambuſhes that the Idolatrous Prieſts laid upon thoſe Mountaines to catch up all the paſſengers that ſhould go to *Jeruſalem* to worſhip the true God, theſe catch up men that they come not at Chriſt. Theſe are the *Korah*, *Dathan*, and *Abiram*, that are ever ready to oppoſe the *Moſes* and *Aaron* that ſeeke to worke good in the Congregation, and the *Jannes*, *Jambres* and *Egyptians*, that affront them in the worke of the Lord. And hence is it no wonder, that that worke of the ſame nature, that you have had ſo long in hand, hath gone ſo ſlowly and ſo heavily on. For,

1. How truly is the morall of that Story concerning *Ammon* in 2 *Sam.* 13. come to paſſe in theſe dayes of ours? Firſt, he was ſicke for love of his ſiſter *Tamar*, and having uſed her at his pleaſure, he was then as ſicke for hate. So hath it beene with us of this Land: we were ſicke but a while agoe for a Parliament, and nothing would cure us if we had not that, like *David* we longed and longed againe for this water of *Bethlehem* that is beſide the gate, and could not reſt till we had got it, and yet when we have obtained it, and that not without the hazard of your lives, we now caſt it upon the ground, and care not for it. We are now as weary of this *Manna* which God hath ſent us, as we were deſirous of it before it came. What ſhould be the reaſon of mens ſuch croſſeneſſe and contrariety in their affections, as to will and to loath, to deſire and to deteſt the ſame thing, with the ſame earneſtneſſe, in ſo ſhort a time? Why, that in the Prophet, *Ier.* 51. 9. *We would have healed Babel, and ſhe will*

not

be healed. Men are affrighted I know not how at the rumor of a Reformation, becauſe they are afraid to be ſtripped off their carnalities and corruptions. Like a ſimple Patient, that in an eating and corroding ſore, if the Surgeon can abate his paine, he likes it well, but to cut out any proud dangerous and corrupting fleſh, that he will not endure: Juſt ſo hath it been with us. Whileſt you eaſed us of the paines of thoſe preſſures, that did pinch, and took off the yoke from off our neck that gall'd ſo ſore, it pleas'd us well, and you had our liking, but to be reſtrained any while from our former beloved carnalities, to be ſtraitned any thing of the extravagancies of our former wayes by the reines of a Reformation, oh this goes to the quicke, and we cannot indure it, *Durus ſermo*, a hard buſineſſe, who can abide it? Our Saviour hath told us long agoe, that parting with an old acquaintance boſome ſinne is as pinching to fleſh and bloud, as to pluck out an eye and to cut off a hand, and we ſee it true by too wofull experience, by mens unſeparableneſſe from their delights, they carrying them, and they them, and will not be ſtated, to perdition. The Vine, Olive, and Figtree in *Jotham's* Parable, will not leave their wine, fatneſſe, and ſweetneſſe, to gaine a Kingdome, *Herod* his *Herodias* to ſave his ſoule, nor men of corrupt manners, the corruption of their manners for a bleſſed Reformation.

Jude 1. 6.

Matth. 5. 29. 30

Jude 9. 9.

This is the firſt adverſary that you have in your way, that ſeeketh to croſſe the glorious work that you have in hand. And there is a ſecond which is like to this as a twinne of the ſame wombe, and as bad as it, and that is corruption in opinion concerning ancient Cuſtomes, and a fixedneſſe to what our forefathers have uſed before.

2. Custome, as it is commonly said, is a second nature, and men cannot easily leave that which they have long used themselves, and they will not easily leave that which they have seene and knowne to be used by their Predecessors. The *Ephraimites* in the booke of *Judges*, *Judg.* 12. 6. that had beene brought up to say *Shibboleth*, will there rather say *Shibboleth* to save their life, but they perish two and forty thousand. Famous and fearfull is the story of *Rabodus* [some call him by another name] who when he was to farre perswaded from his Heathenisme unto Christianity, that he had one foote in the water towards being baptized, and there asking whither his forefathers were gone that were not Christians nor baptized, whether to Heaven or Hell, and to being answered to Hell, he puls his foote back again out of the water, with words to this purpose, *That he would goe whither his ancestors were gone*, and so he resolved to be what his Ancestors had beene. This, the more is the pity, is the *plaine Anatomie* of the Religion of too many thousands in this Land and time; men and women are too commonly and generally pinned in opinion and in practice of religious things upon the customes and usage of ancient times, and they are loth to be parted from them. The woman of *Sychar* was zealous for the Temple upon Mount *Gerizim*, but the best reason she can give for that her zeale, is but this, because *her Fathers worshipped in that Mountaine*. Job, and *Laban* in the marriage of his daughter *Leah*, will rather follow customes then either conscience, or his owne promise and covenant: He had agreed with *Jacob* for *Rachel*, and for *Rachel* had *Jacob* served, but when it commeth to the point of performance he suborneth *Leah*, and she lyes

him

him with her, and what is his reason? Why, *it was not the custome of the Country, to give the younger before the elder*, Gen. 29. 26. How the predominancy of this humour in the diseased body of this Church doth cause us to cast up againe the wholesome Physicke of a Reformation, it is known too well. The confession of the Prophet may be taken up condemning us, and with indignation, *We have sinned with our fathers*, & we are resolved so to doe still. The errours that the ignorance and dulnesse of former times did admit into the worship of God and profession of Religion, we are resolved to retaine because they were the Customes of former times.

3. And thirdly, a maine obstacle in the way of Christs powerfull coming among a people, and in the way of your worke that seekes thus to bring him in, is a corruption of opinion that men have concerning Christ or Religion it selfe. Religion to our gallants must be a lusty gawdy, or else it cannot be a pleasing Religion: as the Virgin Mary must be a Lady, or she is not thought fit to be a Saint. The simplicity and plainenesse of the Gospel spoiles its intertainment with sensuall minds: And *Antichrist* by putting his Religion in so gorgeous clothes hath gained so much upon them, and stolen mens hearts through their eyes. God did once indeed comply with the grosse dulnesse of the Jewes, that he might winne them, and because they could not goe further in Religion then they were led by the eyes, he gave them such a one as suited with them: and because it was so with them once, carnall men would have it so still.

These are the three [illegible] with whom you have had to [illegible]

to combate ſtill, before you can bring our *Iſrael* to the deſired *Canaan*. I may ſay againe that it is no wonder that this worke in your hands goes ſo ſlowly on, when three ſuch Giants doe ſeeke to hinder it. You have to fight not with fleſh and bloud, but with principalities and powers, with the ſtrong holds of Satan in the hearts of men. Oh that we could finde out ſome ſuch powerfull forerunners to goe before you, as might cleare the way for your readier paſſage! Where might we get ſo skilfull a Muſitian as could calme theſe evill ſpirits that thus diſturbe all? It is farre from my skill to adviſe you what to doe in theſe reſpects. But to you others that ſtand by, and are ſpectators how theſe Worthies labour under theſe oppoſals, this may ſhew what need you have to drive on the great and weighty workes that they have in hand with the earneſtneſſe of your prayers. Their hands, like thoſe of *Moſes*, it is no wonder if they be weary with holding up ſo long in ſo great imployments, theſe muſt be the *Aarons* and *Hurs* that muſt ſupport them that they fall not quite. Me thinke we may even ſee written in the very things that they are in managing, they are ſo weighty, what *Paul* inſerts to ſo many of his Epiſtles, *Brethren pray for us*. And Brethren pray for them. I will conclude all in the words of the Pſalmiſt, *Let my tongue cleave to the roofe of my mouth*: nay, let me change the number, for I know you will joyne with me in the ſaying, Let our tongues cleave to the roofes of our mouthes: if we forget the Parliament in our beſt devotions. And ſo have I done with the firſt part that I named, *the Perſon and his function* that muſt doe the worke; now I come to the qualifications of that perſon for that worke and for his function, and ſhall be

fore him in the spirit and power of Elias.

We meete in this part with two severall parties, *Elias* and *John*, men exceedingly renowned in their generations, and exceeding great reformers in their times. *Elias* in the middle of the times of the Law, and *John* in the beginning of the times of the Gospel. We might deale with them as the Prophet *Ezekiel* doth with his two sticks with the names written upon them, *Judah* and *Joseph*: First, we might take in either hand one, and treat of them severally, then might we take them both into one hand, and in our handling they might become one, but we will take up such things concerning them onely, as shall be most materiall to be considered, and most sutable to the present times. The second part. Ezek. 37. 19.

And first, we may lay this position, and the text will warrant it, *That* Elias *shall never come to live and converse upon earth againe*. The Prophet *Malachi* indeed delivereth it in such termes as if he should come once againe. *Behold, I will send you* Elijah *the Prophet*. And the *Septuagint* have driven the nayle to the head to make this sense the surer, for they have added, *Behold, I send you* Elias *the* Tishbite: yet the Angel *Gabriel* in the text doth tell us, that *Elias* himselfe is not to come in his owne soule, but another in his spirit, nor he in his owne person, but it was *John Baptist* was to come in his power. And so our Saviour, *Matth.* 11. 14. *And if you will receive it, this is* Elias *which was to come*: and *Matth.* 17. 12. *Elias*, saith he, *is already come*, which his Disciples doe truely understand of *John the Baptist*. The Jewes, as they do erroniously hold that the *Messiah* is not yet come, so doe they hold also that *Elias* shall personally come before Observe. De Elia prærip. vid. R. Levi. Gersh. in 2 Reg. 2. Dem. vid. R. Dav. Kimchi in Mal. 4.

his

his comming. And it is no wonder, that they erre this errour mistaking the meaning of *Malachi*, when so many Christians doe erre the same error with them, though they have an exposition by an Angel, and by our Saviour upon that Prophecie. *Fonseca*, *Maldonate*, and others of the same nest, Jesuites and Papists, explaining these words that we have in hand, doe resolve, that they are more fitly to be applied to *Elias* his second comming which is yet to be, then to his comming in the dayes of *Ahab*: and they glosse them thus, *He shall goe before Christ at his first comming, in the spirit and power that Elias shall goe before him in at his second.* A glosse much like that senselesse one of the Sect in *Epiphanius*, upon these words in *Gen.* 1. 27. *God created man in his owne image*, whereon they seemed to hold, that the body of man was made after the Image of God, and that *Christs* humane shape was the copy for the shape of *Adam*, whereas *Adam* was not made a man after the likenesse of Christ, but Christ was made man after the likenesse of *Adam*. Even so is it with these expositors. They either make *John Baptist* his going before Christ, a patterne of *Elias* his doing the like, whereas *Elias* in the Prophet and in the text is a patterne of *John*: or else they make *Elias* who is to come (no one can tell when) the copy or patterne of the *Baptist* already come, which is more then ridiculous. Nor is it so much to be wondred, that these men of corrupt judgements and minds, should erre this same errour with the Jewes, when we finde so many of the Fathers to have erred in the same opinion also, and to *Elias* they have added *Enoch*, and both these, they say, must come before the comming of Christ, for these they hold to be the two witnesses in the 11. of the *Revelation*.

Sic etiam Beda in loc. & Amb. Epiph. &c. Hæres 70.

Vid. Chrys. Lyran. in loc. Alcaz.

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It is true indeed that ſome ones ſhall come in the ſpirit of *Elias* toward the end of the world, according to that deſcription in the *Revelation*, but no expectation of *Elias* himſelfe, nor no deſcription of *Enoch* at all. The two witneſſes in that place are plainely charactered and decyphered forth by the emblems of *Moſes* & *Elias*. *They have power to ſhut up Heaven that there be no raine*, verſ. 6. Here is a pregnant intimation of *Elias*: &, *They have power over the waters to turn them into bloud*, there is as pregnant a one of *Moſes*. Theſe two men doe meete more then once mentioned together in the Scriptures. They are named together in the concluſion of the Prophets, *Mal.* 4. 4. *Remember the Law of* Moſes *my ſervant*, and in *v.* 5. *Behold I ſend you* Elias *the Prophet*. They appeared together and attended our Saviour at his transfiguration, *Matth.* 17. 3. They are thought on together in that deſcription of the two witneſſes, as they alſo agreed together in this, that the one was the giver of the Law at the firſt, and the other the reſtorer of it when it was decaying: the one was the great Prophet of the Jewes, the other the great Prophet of the Gentiles, as ſhall be touched anon. When therefore the Jewes and the Gentiles ſhall be knit together into one Church upon the fulneſſe of the one and the converſion of the other, then ſhall God raiſe up a powerfull Miniſtery to them both united, as in the ſpirit of *Moſes* and *Elias*, (the time of their preaching is alluded to the time of our Saviours, three yeares and a halfe) and Antichriſt ſhall riſe up againſt them, and perſecute ſome of them to the death.

The two witneſſes, *Rev.* 11.

A miniſtery in the ſpirit and power of *Moſes* and *Elias* at the Jewes converſion.

By the way as we goe, it is not immaterial to be obſerved, how things ſignifying and things ſignified doe often in Scripture beare one and the ſame name: ſome-

Tropicall phraſes.

time the thing ſignifying is called by the ſame name of the thing ſignified. As at the making of the firſt Covenant *Exod.* 24.8. *Moſes ſprinkled the bloud of the Covenant upon all the people*, Heb. 9. 19. That is, upon the *twelve Pillars*, which he had ſet up to repreſent the people, *verſ.* 4. as he had ſet up an Altar alſo to repreſent God: For to beſprinkle ſo many hundred thouſands ſeverally, it was impoſſible in ſo ſhort a time as he imployed in that worke. And ſo in the ſecond Covenant in the bloud of Chriſt, the Bread and Wine that repreſent his body and bloud, are called by the very names of his body and bloud.

Sometimes the thing ſignified is called by the name of the thing ſignifying, as *Hoſ.* 3. 5. *Afterward ſhall the children of Iſrael returne, and ſeeke the Lord their God and David their King*, that is, *Chriſt their King*, which was ſignified by *David*: And ſo in the matter that we have in hand, the Prophet *Malachi* cals the Baptiſt *Elias*, becauſe he was ſo neerely repreſented and typified by *Elias*. To them that hold that *Elias* ſhall perſonally come againe indeed, we may juſtly propoſe theſe two or three queres. Firſt, how ſhall a glorified bodie converſe with bodies laden with corruption and morrality? Obſerve at the tranſfiguration of our Saviour, when the glorified bodies of *Moſes* and *Elias* appeared to him, the Diſciples were ſo uncapable and unfit for converſing with them, that ſome of them ſpake they knew not what. Conſider the diſproportion that is betweene Angels and men, if I may ſo call it, in regard of converſe, the one ſpirits, the other bodies, how can theſe two be familiar together, if an Angel take not on him a viſible ſhape? There is not ſo much diſtance indeed betwixt bodies glorified and bodies mortall, yet is there ſo much as is ſufficient to

Luke 9. 33.

to ſpoyle the converſe of each with other.

Secondly, What ſhould *Elias* doe in his perſon here? If *to preach:* our Saviour hath told us, *that if men would not hearken to* Moſes *and the Prophets, they will not be perſwaded though one roſe from the dead.* And may we not inferre? If men will not hearken to *Moſes*, the Prophets, the Evangeliſts, and the Apoſtles; they will not beleeve though *Elias* came from heaven. *To Preach the Goſpel?* If another then what was preached by Chriſt and his Apoſtles, then is he accurſed though he be *Elias*. If the ſame: why, that treaſure is carried in earthen veſſels, and not in veſſells already glorified. *To deſtroy Antichriſt?* This indeed is the common opinion: but *Paul* hath told us that *the Lord ſhall doe it with the Spirit of his mouth, and the brightneſſe of his comming.* Such queſtions as theſe might be propoſed to that opinion, that is indeed of much like nature with this, but of farre more ſtrangeneſſe, namely that that would bring Chriſt from heaven againe, to live perſonally on earth a thouſand yeares. Firſt, what ſhould Chriſt that is in heaven, bleſſed for ever, doe a thouſand yeares upon earth that is curſed? The very firſt leſſon that God taught *Adam* after he had taught him the leſſon of Chriſt, was this, that he ſhould not expect Chriſts kingdome upon earth, for that he curſed, *Gen.* 3. 17. Secondly, how ſtrange and improbable is it to conceive, that Chriſt who in his humane frailty had a kingdome, which was called and was *the Kingdome of Heaven*, ſhould now in his immortall glory come and poſſeſſe a kingdome on earth? An opinion according to the cenſure of *Euſebius*, raiſed upon the miſconſtruction of a place in the laſt booke of the New Teſtament,

Luk. 16. 13.

Gal. 1. 8.

2 *Cor.* 4. 7.

2 *Theſ.* 2. 8. *vid. Chald. Par. on Eſay.* 11. 4. *in edit. Buxtorf.*

as this about *Elias* was of a place in the laſt booke of the old. For thus ſpeaketh he concerning *Papias*, the firſt father of this conceit: *The ſame Author alſo*, ſaith he, *ſheweth that other things came to him by unwritten tradition which containe certaine ſtrange Parables of our Saviour and new doctrines of his, and ſome other things ſtuffed with legendary fables. Among which he averreth that the kingdome of Chriſt, after the reſurrection of all fleſh from the dead, ſhall continue and endure upon this earth, after a humane and bodily manner, for a thouſand yeares: Which opinions I beleeve that he did entertaine, becauſe he miſunderſtood the Apoſtolicall interpretations, which were delivered by them under hidden figures, and obſcure Parables. For he was a man, as may be gueſſed by his writings of a very ſhallow wit. Yet was he the Author of the like error to moſt Eccleſiaſticall men, who cited this mans antiquity for the defence of their part: as* Irenæus, *and whoſoever elſe is of the ſame opinion with him.*

Euſeb. hiſt. Eccleſ. lib. 3. cap. 39.

I will not cenſure nor condemne the opinion, but referre it to ſuperiour examination, onely this I cannot but ſay of it, that I doe not remember that ever I heard or read of an opinion of ſo extreame and monſtrous ſtrangeneſſe, that in ſo ſhort a time, hath gotten ſo great a beliefe and ſo large an entertainment, and neither tongue or pen hath ſtirred againſt it. It is our hope and prayer, that once you may have liberty and leiſure from the great rent in the whole peece of the State to looke upon the rippings in the ſeames of the Church, that ſuch opinions as this and others may be taken either by you or by your authority into examination, before, like *Joab* and *Abiſhai* the ſons of *Zerviah*, they grow too ſtrong, and defie a tryall.

The Spirit and power of Elias is held by some to meane but one and the same thing, *his powerfull Spirit*. So indeed sometime runneth the sense of the Hebrew stile. As in that answer of our Saviour, *Joh.* 14. 6. *I am the way, the truth, and the life*, the scope of the question that occasioned it seemeth to call it to such a sense, *I am the true and the living way.*

Others distinguish the meaning with the words, and by *the Spirit of Elias* understand patience and tolerancy of persecution, and by *the power*, the prevalent and efficacious virtue of his ministration. But we need not to goe farre for interpretations, when either the words are of no great difficulty, or what they be of, will easily be explained by the Scripture it selfe.

By *Elias his Spirit* then are we to understand, not his owne within him, but the Spirit of the Lord or of Prophecy upon him: And so his spirit is said to be upon *John*, as *Moses* his spirit was upon the *Elders*, and the spirit of the same *Elias* upon *Elisha*. *Joh.* 1 C. 41. 2 *King.* 2. 15.

By the *power of Elias* upon the Baptist, is not meant the power of miracles, for *John* wrought none, whereas *Elias* did many, but his power of preaching for the conversion of many unto God. So that whereas the ancient Prophets of the Law, and among them *Elias*, had a double power of the Spirit upon them, *To foretell things to come, and to worke miracles*; so had *John* the first Prophet of the Gospell, a double power, but of another nature and a better. He foretold not things to come, but he explained those that had him foretold; and he wrought not miracles upon bodies, but he was miraculously powerfull upon soules. *Num.* 11. 25.

Now, should we come to compare *Elias* & the *Baptist* together

ther we should finde them agree in many parallels: as that they both came in very corrupt times, that they both restored religion very much in that corruption, that they were both persecuted exceedingly for that restoring, *Elias* by *Ahab* and *Jezabell*, and *John* by *Herod* and *Herodias*; and divers other agreements, upon which not to insist, because they bee obvious to every eye, this collection may we take up from the words in hand, That *Elias* is a proper and pregnant patterne for Reformers.

Observ.

As when *Moses* was making the Sanctuary and the appurtenances, God often cals upon him to make all things according to the patterne which was shewed him in the mount: So in this like worke of yours which you have in hand can you platforme out a reformation by a better patterne then by *Elias*, since you will not doe it but by some patterne from the Mount? A man that in the text is a copy to *John the Baptist* in his reforming: And a man that in his owne time *restored all things*, as our Saviour saith of him, *Mat.* 17. 11. And fitly then may he be a patterne for these times of ours.

Exod. 26. 40. & 26. 30. & 27. 8. *Heb.* 8. 4. 5.

He restored perishing religion, & the decaying law: he restored forgotten Prophecy, and as the Jews hold, forsaken Circumcision: for of Circumcision doe they understand those words of *Elias* himselfe, *They have forsaken thy Covenant*, 1 *King.* 19. 14. And of *Elias* the restorer of Circumcision they misunderstand those words of the Prophet, *The Angell* or *Messenger of the Covenant*, Mal. 3. 1.

Vid. R. D. *Kimchi in Reg.* & *in Malach.*

But I stand not here as a Surgeon over his Anatomy, to reade unto you a Lecture of reforming upon the Relation of *Elias*, it were beyond good manners, as it is

beyond my skill: Let me addreſſe my ſelfe to you that ſit by and are ſpectators of theſe Worthies as they labour in their worke, in a word or two of application, and that according to the two words that are before us, *the Spirit of Elias and his power.*

1. *By the Spirit of Elias,* I told you, is underſtood the Spirit of God that was upon him: Now as the Apoſtle ſaith, 1 *Cor.* 12. 4. *the Spirit was but one, but the gifts were diverſe.* For looke in the fourth of the *Acts*, and the thirty first, it is ſaid of the Apoſtles there, that when they had prayed the place was ſhaken and *they were filled with the Holy Ghoſt.* And ſo they had beene ſome dayes before, namely on Pentecoſt day, *Act.* 2. 4. Now they having beene filled then, how can they be ſaid to be filled againe? Why then with the gift of tongues, and now with the gift of holy boldneſſe, for, for that it was they prayed, ver. 29.

Among the diverſe gifts then of the holy Spirit, that *Elias* had, this is not the laſt nor the leaſt that made him renowned, *His extraordinary Zeale for the Lord of Hoſts.* So much expreſſeth he concerning himſelfe, 1 *King.* 19. 10. 14. And ſo much ſeemeth our Saviour to aime at, in his anſwer to his two diſciples that would have fire fetched from heaven, as *Elias* had done, *Ye know not,* ſaith he, *what manner of ſpirit ye are of,* Luk. 9. 55. of a zeale beyond your warrant, and you would be forward you know not how. The thing that you may take notice of from hence is this, That no true reformation can be expected which is not carried on with a ſpirit of zeale. The workes of God muſt be wrought with his Spirit, & they that deſire to forward his glory, muſt do it with a holy forwardneſſe. It is the honour of *Levi,*

Elias his zeale.

Deut.

Deut. 33. 9. that when he was about the imployment of the Lord, he was ſo zealous in it, that he forgot all civill relations, *and ſaid unto his father, and to his mother, I have not ſeene him, neither did he acknowledge his brethren, nor knew his owne children.* And ſo our Saviour in the third of *Marke*, when his mother and kindred would have taken him off from preaching, for they ſaid *he will faint*, or *he is beſide himſelfe*, be it whether it will, for the originall word will beare both, he was ſo zealous in the worke in hand, that he would not owne them that came to hinder it. For *he anſwered, ſaying, Who is my mother, and who are my brethren?* Marke 3. 33.

Ἐξέστη, he is beſides himſelf, in the *Syriack*. *Arab. vulg. Lat. Ital.* of *Deodate*, the *Spaniſh* hath it, he goeth out of his calling & eſtate, *in marg.* ἐξέστη τῇ διανοίᾳ, in the Lxx. *Gen.* 45. 26.

2. The power of *Elias* in Reformation was exceeding much, and he did wondrous things in what he did, but yet he left exceeding much undone, which he could not helpe, and abundance of corruption, which he could not remove. He tooke away *Baalim*, but he could not take away the golden Calves; he deſtroyed the Prophets of the one, but he could not deſtroy the Prophets of the other. Foure hundred and fifty Prophets of *Baal* periſhed by his meanes at *Carmel*, and yet are there foure hundred falſe Prophets left that ſeduce *Ahab* to goe to *Ramoth*. Thus impoſſible is an utter extirpation of all corruption out of a State and Church that is corrupt.

1 *King.* 18. 19 40.

1 *King.* 22. 6.

Lay theſe two now together in the two ſcales of an unprejudicate judgement, and they will helpe very well to ballance and to poize aright your thoughts and cenſures concerning theſe Worthies that are toyling in our worke. Some thinke they have beene too forward; others thinke they have beene too ſlow; ſome, that they have done too much; others that they have done too little;

little; some complaine of too much zeale, and some of too little reformation. To the former may be answered, that *Elias* must be zealous if he will reforme; to the latter, that *Elias* cannot utterly purge out all corruption though he be *Elias*; and to both together, that in stead of murmuring against them, it were farre fitter to be thankfull to God for them, for that he hath put so much zeale into their hearts, and so much reformation already into their hands, as that we see more already then we expected ever to have seene: The same Lord continue the same *Spirit* unto them, and increase the *Power*, that their hearts and their hands may hold up and grow strong, that we may see the salvation of the Lord exerted by them; for the reconciling of the disaffected, and the reducing of the disobedient. And so I passe to the third part of the text, the worke of the Baptist, *to turne the hearts of the fathers to the children, &c.* The case was wofull when father and sonne had need of a reconciler to make them friends, yet was it theirs then, and so is it ours now.

It was a very hard taske surely to *John* the *Baptist*, to turne the hearts of the fathers to the children, or to doe this worke, for I finde it a very hard taske and trouble to expositors to finde out and to resolve, who these fathers and children were. Some by *the fathers* understand the Jewes, and by *the children*, Christ and his Apostles, as *Luke* 1. 19. and that *John* turned the hearts of the fathers to the children, when he brought the Jewes to imbrace their Doctrine; but how can the other part be made good with this glosse, that he turned the heart of Christ and his Apostles to the Jewes? *Vid. Carthus.*

Some render it thus, *He ſhall turne the heart of the fathers to the Children* by the right underſtanding of the Scriptures, and *the diſobedient to the wiſdome of the righteous* by the obedience of faith. An expoſition that leaveth us as farre to ſeek who were the fathers and who the children, as we were before.

Maldon. in Loc. Others therefore come nearer the letter, and expound it from the difference that was at that time in opinions among the Jewes, the father it may be a Phariſee, and one ſonne a Sadducee, and another an Eſſæan, and *John* by bringing them all to the entertainment of the Goſpel, extinguiſhed that diviſion which opinions had ſet betweene them. It is true indeed that theſe three Sects were among the Jewes at the *Baptiſts* comming, the three Shepheards which were to be deſtroyed in one moneth, *Zach.* 11. 8. but for any ſuch diviſion in Sect betwixt father and ſonnes, it is but a conjecture, and it cannot be ſo certainly averred.

Joſeph. Antiq. lib. 18. cap. 2.

But furtheſt off of all other gloſſes, and the moſt improper, is that of *Janſenius* and others of his feather, which yet they hold to be the neareſt and the propereſt of all, and that is this. That *John* turned *the hearts of the children to the fathers*, when he brought the Jewes to whom he preached, or thoſe of his owne time, to imbrace the faith and doctrine of the Patriarchs that had beene before: and *the hearts of the fathers to the children*, when by reducing them thus to that faith, he occaſioned that thoſe holy men in *Limbo* did beginne to affect them, and take them to heart, which they had not done before. I will not ſtand to examine or convince this expoſition, for it is not worth the labour, you your ſelves have confuted it in thought I know as ſoone as

heard it. The most genuine and reall meaning of the words that we have in hand I conceive to be this. That by *the Fathers* are to be understood the Jewes, and by *the Children* the Gentiles; and by *Johns* turning each others heart unto others, his winning them both joyntly and unanimously, to the knowledge and profession of Christ and of the Gospel, and by the tie of that to the joynt communion one with another. And I am made confident and imboldened to entertaine this exposition as the very meaning of the place upon these reasons. Fathers and Children, Jews and Gentiles.

1. Because the Church of the Gentiles is stiled by the name of the children of the Jews, cõmonly and constantly in the Prophets: as *Esay* 54.13. *All thy children shall be taught of the Lord*, and 60.4. *Thy sonnes shall come from farre, and thy daughters shall be turned at thy sight*, and 62.5. *As a young man marrieth a Virgin, so shall thy sonnes marry thee.* And in very many other places.

2. Because it was a speciall and peculiar worke and office of the Gospel to unite and tie the Jew and Gentile into one: so saith the Apostle, *Ephes.* 2.14. *Christ is our peace, who hath made both one*, and the Gospel the meanes. And then must it be the worke and office of the *Baptist* who began the Gospel.

3. Experience and the History it selfe confirmeth this our exposition; for as the Gospel in its owne nature and promulgation belonged to the Gentiles as well as the Jewes, and as *John* came for *a witnesse that all through him might beleeve*, the one Nation as well as the other, so did he baptize and convert some of the one as well as the other, Romane Souldiers, as well as Jewish Pharisees, and make them both according to the phrase which *Josephus* useth of him, Ἐν βαπτισμῷ ἑνῶσθαι, *to convent or knit together in his Baptisme.* *John* 1.7. *Ioseph Ant. lib.* 18. *cap.* 7.

4. This expoſition maketh *John* the more fully to reſemble *Elias*, who was a Preacher and a Prophet to the *Gentiles* as well as to *Iſrael*, nay the firſt Prophet of the *Gentiles*. This our Saviour toucheth, *Luke* 4. 25. *Many widowes were in* Iſrael, *in the dayes of* Elias, *but to none was he ſent, ſaving to one in* Sarepta *a City of* Zidon: and the men of *Nazareth* though but plaine and ruſticke ſimple men, yet did they quickly underſtand it of preaching to the *Gentiles*, which put them into an anger, and our Saviour into a danger. Nor can we thinke that the holy and zealous Prophet, reſiding in that Heathen City two or three yeares together, as appeareth by the text, would live there idlely and doing nothing, but that he preached there as well as he had done to *Iſrael* whileſt he was among them, for he was every where jealous for the Lord of Hoſts. I would this were but ſeriouſly thought on, in mens expounding the propheſie about the two witneſſes in the *Revelation*, which we touched before. For if they would but ſee *Elias* there which is ſo plainely emblemed and pictured out, and withall but conſider that *Elias* was the firſt Prophet of the *Gentiles*, it would helpe to ſettle an interpretation to that place, which now hangs exceeding looſe in diverſity of opinions.

This being then the proper and onely meaning of the words in hand, that *John* by his preaching ſhould turne *the hearts of the* Jewes *to the* Gentiles, *and of the Gentiles to the* Jewes, and by his Baptiſme ſhould as it were tie them up together, the obſervation or collection that we may take up from hence is this, *That true Religion is the trueſt reconciler*. There is no peace-maker like the Goſpel, but it is among them that are true profeſſors of the Goſpel.

Nor

Nor is there any breed-bate like the Gospel neither. And so saith our Saviour, *Suppose you that I am come to give peace on earth? I tell yee nay, but rather division*, *Luke* 12. 51. which he speaketh out more plainely by another Evangelist: *I came not to send peace, but a sword*, *Matth.* 10. 34. But this is betweene the two seeds, betwixt whom God hath set enmity, and there can be no reconciliation, the seed of the Woman and the seed of the Serpent: but to the children of the same father, God, and of the same mother, the Church, the Gospel is the sweet messenger of peace, and the sweete peace-maker. *Gen.* 3. 15.

A deadlier hate could not be betwixt man and man, then was of the Jew toward the Gentile. They reputed them as Dogs, and so our Saviour useth their common phrase, *It is not good to take the childrens bread and give it to Dogs*: they reputed them as swine, and accordingly they render that verse of the eighteenth Psalme, *the Boare out of the Wood doth waste it, and the wild beast of field doth devoure it*: they abhorred their society, nay they abhorred the very mention of their conversion, *Luke* 4. 28. *Act.* 22. 22. And yet when true Religion commeth in, & seiseth both the Jew & Gentile, the hate is forgotten, the feud is gone, and the deadly enemies are the neareſt friends. Much like as it is reported concerning *Cairo* in *Egypt*, that if the Plague rage never so much over night, that they die by thousands, yet if the River *Nilus* come flowing in the next day, the mortality is ceased, and there dieth not one: Even so is it with Religion: Be there never so much bitternesse and heart-burning betwixt man and man, never so much contention and contestation betwixt neighbour and neighbour, *Matth.* 15. 26. *Acts* 17. 18.

if the power of Religion doe but once flow in and ſeiſe them both, the Plague is ceaſed, the malignity gone.

This is that that cries downe the partition wals of all diviſions: this is the great tie of mens affections, yea, it is the greateſt; this is the matrimony of ſoules, making two men to be of one ſpirit, as the other doth a man and a woman to be one fleſh. It is Chriſt which is the trueſt cauſe of making men offended, to be reconciled in a good ſenſe, as he was the occaſion of *Herods* and *Pilates* being ſo in a bad. With what ſpleene and rancour did *Saul* let for *Damaſcus* againſt the profeſſors there: yet when Chriſt comes into him by the way, no greater friend then *Paul* to them when he comes neare them. For,

Reaſ. 1. 1. Religion is a ſpeciall and ſoveraine meanes to calme, tame, and cicurate thoſe exorbitant affections and extravagant humours that breed diviſion and maintaine it. The Propher *Eſay* deſcribing the power of the Goſpel in the Chriſtian Church ſaith, that it ſhall bring the Wolfe to dwell with the Lambe, the Leopard to lie downe with the Kid, the Calfe and the young Lion to feed together, and the Cow and the Beare to goe in company. His alluſion is to the carriage of the beaſts in the Arke of *Noah*: before they came in thither, the Lion was ravenous, and the Lambe his prey, the Leopard and the Beare devouring, and the Kid and the Calfe afraid to come neare them: but when they were come within the Arke, there was no ſuch thing, all bloodineſſe and rapine was laid aſide, and the Lambe and Lion couch together, and the Lion now as harmeleſſe as the Lambe. So is it in the Church, and ſo is it by the power of Religion: thoſe humours and paſſions of men

Eſay 11.6,7.

which

which before have beene bloudy, cruell, proud, selfe-willed, dissentious, and rebellious, if once the powerfull operation of Religion get in among them, it quels these Rebels, quenches these firebrands, reduces these extravagants, and like the dispossessed in the Gospel, makes him to sit calmely and quietly, and in his right mind, whom none might come within the compasse of before without a danger.

2. Religion doth center mens affections in the center of unity God himself, and those things that concerne God, that they cannot separate: It is an old saying, *Quæ conveniunt in uno tertio conveniunt inter se; Those things that agree in a third thing agree among themselues:* Then how many third things are there in which true Christians meete as lines in a Center, that must needs hold them together and make them agree? S. *Paul* hath reckoned them to our hands in the fourth to the *Ephesians*, the fourth, fifth, and sixth verses. They meet in one body, in one spirit, in one hope of their calling, in one Lord, one faith, one Baptisme, in one God and Father of all. *Reas.* 2.

3. Religion maketh conscience of living in division and giving offence; It dares not offer its gift at the Altar, till it and the offended be reconciled. It dares not suffer the Sunne to goe downe upon its wrath, nor will eate that meate that shall offend a weake brother: And as the Father in another sense, accounts it as desperate to sleepe in malice, as to goe to bed in a den of lions. The use that we may make of this may be double, and briefly thus; because I know not your houres and occasions and I feare to offend. *Reas.* 3.

First, this may direct us very well in the choosing of *Use* 1.

a friend. Would we have one that ſhall be true to us? let us look out ſuch a one as is true to God: Would we have one that ſhall be faithfull in our little things, in our affaires? let us ſeeke out ſuch a one as is faithfull in the great thing, in Religion. As his Counſell was, to agree to *Gregories Auſten* if he were humble, ſo be it our holy policy to tie to that man in friendſhip that is religious: and as *Jehu* to *Jonadab*, 2 *King.* 10. 15. If we light on a man whoſe heart is right towards the Lord as we deſire a friends heart ſhould be to us, let us fixe on that friend, and give him the hand.

Acts and Mon. old edit. *pag.* 107.

Secondly, this alſo may ſhew us who cannot be our friend: and with whom it is impoſſible to have unity and amity, namely with the Church of *Rome*, which is cleane *Antipodes* to us in Religion.

Uſe 2. *Is there peace, Jehu?* ſaith *Joram* to him. No, there is no peace, where whoredomes and witchcrafts are ſo many. *No communion can be betwixt Chriſt and Belial*, or betwixt Religion and Idolatry: for ſo I conceive the word *Belial* ſignifieth throughout the Scripture. The enmity that God himſelfe fixed at the very beginning betwixt the ſeed of the Serpent and the ſeed of the Woman, muſt continue unreconciled to the very end; and as *quos Deus conjunxit*, whom God hath joyned together, no man whatſoever muſt put aſunder, ſo what God hath parted and put aſunder, no man muſt offer to joyne together. Who are the ſeed of the Woman and the ſeed of the Serpent, ſo plaine to be ſeene, as Chriſt and Antichriſt? and he that will ſeeke to make conjunction of *Rome* and us, will marry light and darkneſſe, God and the Devill, Chriſt and Antichriſt together, and make a friendſhip betwixt thoſe, betwixt whom

2 *King.* 9. 22. Belial, *i. e.* an Idol.

The children of *Belial, i. e.* Idolaters.

whom God himselfe hath doomed an enmity while the world endureth.

We blesse God that hath brought us out of her familiarity and friendship to be now her haters and hated of her: and we blesse the time when we first fell from the society and converse of *Egypt*, to be her enemies and at distance with her. And we blesse you and your endeavours, that strive so much and so constantly to keepe us cleare of re-ingagements. And may the worke prosper in your hands, and you in the worke, to hold us still at our proper distance to the seed of the Serpent and to keepe us at enmity where God hath set it; but for turning *the hearts of the fathers to the children*, and the reducing of *the disobedient to the wisedome of the just*, it is our prayer still and still, as it was before, that you may have the power of *Elias*, or the *Baptist*, as you have the spirit: and so I come to the last part of the text, and the second part of *Johns* worke in his Ministration, *To turne the disobedient to the wisdome of the just*.

These words as they lie in our *English* Translation doe shew no great difficulties, but being examined in the Originall, they are not so very easie. A main scruple that appears in both, is this; That the Angel undertaking to quote the Prophet should so far now decline from his text: In the former part that we have newly handled, he followeth him punctually and *verbatim*, *He shall turne the hearts of the fathers to the children*, so saith the Prophet, and so the Angel, but now that he should have taken up the other part in these words, *And the hearts of the children to the fathers*, he changeth them into this clause, *And the disobedient to the wisdome of the just*. But to this may be answered: 1. That the Angel is not so punctuall

Difference of allegation.

Reason of it.

punctuall to cite the very letter of the Prophet as to give the ſenſe. And ſo we may obſerve it to be uſuall in the new Teſtament, in its allegations from the old. And that he giveth the ſame ſenſe, or a true interpretation of the Prophet, we ſhall ſee as we goe. 2. It was not very long after the Baptizing and Preaching of *John*, that the Jews ceaſed to be a Church and Nation, nay, even in the time of him himſelfe, they ſhewed themſelves enemies to the Goſpel, and to the Profeſſors of the ſame, for the generall or greateſt part of them; therefore he ſaith not that the hearts of the children the Gentiles, ſhould be turned to their fathers the Jewes, which ſhould ceaſe to be fathers and to be a people, but *to the wiſedome of the juſt*. And thus in the firſt part of his ſpeech about turning *the hearts of the fathers to the children*, he intimateth the Jewes that ſhould be reconciled and united to the Gentiles in imbracing the Goſpel: and in this latter, by omitting to call them *Fathers*, he giveth a touch of the hoſtility and evill minde that the others of the Jewes ſhould beare both to it, and to the Gentiles that imbraced it. And now that we ſee the reaſon and difference in the allegation, let us take up the words that thus differ, every one ſingle, and one after another as they lie in order; and would the time permit, every word would afford us matter profitably to inſiſt upon, but I will onely hint it as we goe along, for I feare to offend in tranſgreſſing the time.

Diſobedient. 1. As in this clauſe he refuſeth to uſe the terme of *fathers*, for the reaſon mentioned, ſo doth he alſo of the correlative *children*, becauſe of his refuſing of that. And yet he coucheth the ſenſe of that title under the word *diſobedient*, which in its moſt proper and naturall ſignification

ſignification reflecteth upon untowardly children diſobedient to their parents. For though there be a diſobedience to any Superiour whatſoever, as to Kings, Magiſtrates, Maſters, and the like, yet is the obedience of children to Parents the Originall from whence it receiveth denomination, and that appeareth in that thoſe Superiours are called *Fathers*. As therefore the Angel omitting to call the Jewes *Fathers*, inſinuateth their oppoſition againſt the Goſpel, ſo by terming the Gentiles *Diſobedient* in ſtead of *Children*, he ſheweth what they were before they imbraced it.

The vulgar Latine in ſtead of *Diſobedient* readeth *Incredulous* or unbeleeving: which though the Greek word doth ſometime ſignifie, as might be evidenced in divers inſtances, yet that it doth not ſo in this place may be collected from theſe conſiderations. First, that the ſpeech is concerning children and fathers, as is apparent in the clauſe preceding, and betweene them *diſobedience* is a more proper terme and notion then *Incredulity*. Secondly, that he ſaith not, *He ſhall turne them to the faith*, which were the moſt proper if he ſpake of the unbeleeving, but to the *wiſdom* of the righteous. And thirdly, that the preaching of the *Baptiſt*, was more eſpecially the doctrine of repentance as his Baptiſme was *the Baptiſme of repentance*, but the preaching of Chriſt was the doctrine of faith. Therefore *John* ſaith onely, *Repent*, *Matth.* 3. 2. but our Saviour, *Repent and beleeve*, *Mar.* 1. 15.

Ἀπειθεῖς, Diſobedient or unbeleeving.

Matth. 1. 4.

Now from this double ſignification of the Originall word, and indeed alſo from the proper cauſe of the Heathens diſobedience, we might obſerve, *that a chiefe and maine cauſe of diſobedience is unbeliefe.* *Obſerv.*

Rab. Abhuhabb. in Ner. 1. It is a ſaying of the Jewes in their *Talmud* in the Treatiſe *Maccoth*, *that all thoſe five hundred and thirteene Commandements that God gave to Moſes in Mount Sinai, are reduced to this one in the Prophet* Habakkuk, *Hab. 2. 4.* *The juſt by his faith ſhall live*: we may ſay ſomething the like concerning ſinnes, that thoſe hundreds and thouſands of tranſgreſſions that are committed in the world, and all thoſe various and numerous cauſes and occaſions from whence they proceed, they may all in fine be traced and reduced to this one Originall, *from unbeliefe*. From whence is it that men doe violate the commands of the Law? becauſe they will not beleeve the threatnings upon the violation. And whence is it, that men refuſe the promiſes of the Goſpel? becauſe they will not beleeve the certainty and excellency of thoſe promiſes.

2. The word *Wiſedome* in this place doth ſignifie *Religion*, as it doth in divers other places of the Scripture, as *Deut.* 4. 6. Keepe therefore and doe the Statutes and commandements of the Lord, *for this is your wiſedome*: that is, your Religion. And ſo likewiſe, *Pſal.* 111. 10. *The feare of the Lord is the beginning of wiſedome*: that is, the feare of the Lord is the entry into Religion. And ſo may we finde the word to ſignifie in divers paſſages in the *Proverbs*. And to this ſenſe me thinkes *Eliphaz* ſcoffeth religious *Job* in the fourth of that booke and the ſixth verſe if it be looked into in the Originall, *Hath jireatheca chiſlatheca, Is not thy feare* or thy Religion become *thy folly*?

כסלה: Folly. *Pſal.* 85. 9.

Obſerv. *Religion is the onely wiſedome, and to be truly wiſe, is to be truly religious*: (which is the obſervation that we might take up upon this word) But, where or what,

ſaith

saith this miserable comforter, is this religious wisdome of thine become now? Thou hast beene thus and thus precise and devout, thus and thus pious and religious, and what is now become of all this great devotion, but a fearfull affliction? *Is not now thy Religion become thy folly?*

But there is yet a double scruple, and those no small ones neither, in this small clause or parcell of ἐν σοφίᾳ, *To the wisedome.*

First, it is something harsh to translate the Greeke word ἐν, in this place to signifie *To*: for though it doe sometimes signifie so, as Commentaries quote certaine other places, to justifie that translation of it in this, yet 1. That is but rarely and but somewhat improperly whereloever it is so used, and 2. It cannot be imagined that if the Angel intended that very sense of *To* in this place, as to say, *To the wisedome*, but that he would have used the word εἰς, which he used immediately before in the other clause, and say, εἰς σοφίαν, as he had said, εἰς νίκος, and not have betaken himselfe to a construction of the preposition ἐν, harsh, scrupulous, and unusuall. I conceive therfore that that little particle is to be taken here, in its most proper, genuine and generall sense, and as it is used millions of times in Greeke Authors to signifie *In*: and to be interpreted *In the wisdome*. Ἐν σοφίᾳ. In the wisdome. And *the wisedome of the righteous* is not here to be held the *terminus ad quem*, or the ultimate end to which these *disobedient* Gentiles were to be converted; but the *medium per quod*, the meanes of way through which they were to be converted to God. For let the two clauses of this speech of the Angel, or the parts of the worke of the *Baptist* be laid in *Antithesis* or opposition one

againſt another, as naturally indeed they lie, the one aiming at the Jewes as the proper ſubject, and the other at the Gentiles, the ſubject as proper; and then will it appeare very plainely, that two ſeverall acts were to be performed by the *Baptiſt* as concerning the Jewes and their converſion. Firſt, that he ſhould turne their hearts or affections to God, as it is laid downe in the verſe preceding, *He ſhall turne many of the children of* Iſrael *to the Lord their God.* And ſecondly, that he ſhould turne their hearts and affections alſo to the Gentiles, as it is in this, *He ſhall turne the hearts of the fathers to the children.* According therefore to this double worke of *John* upon the Jewes in that part of the Angels ſpeech, muſt the like duplicity be looked for in this that concerneth the Gentiles, and to be underſtood though it be not expreſſed. For the Angel in this part purpoſely changeth his ſtile, and neither calleth the Gentiles *children*, but *diſobedient*, becauſe they generally were ſo before the comming of Chriſt, nor the Jewes *fathers*, becauſe they ceaſed to be ſo ſhortly after, as was touched before, nor mentioneth he the Gentiles turning to God, but includeth it, partly he had ſet that as the cheefeſt beat and worke of the *Baptiſt*, to turne men to God, and partly he involveth it in this phraſe, *in the wiſedome of the righteous.* So that this being the meaning of the Angel, as I doubt not but it is, it may afford us this Obſervation, *That there can be no true converſion unto God, but in the true Religion, or in the wiſedome of the juſt.*

Obſerv.

Secondly, the word *ἀπειθεῖς*, which commeth next unto our handling, will afford a twofold conſideration. 1. That it is not without divine reaſon, that *the hearts of the Gentiles* are not ſaid to be turned to the Jewes, as on the

contrary

contrary it was said of the Jews to the Gentiles, but that they should be turned *in the wisedome of the righteous*. For the enmity and feud, detestation and averseneſſe that was betwixt Jew and Gentile, and Gentile and Jew, proceeded not from the same cause and Originall. The Jew abhorred the Gentile not of ignorance, but of scorne and and jealousie, partly because they stood upon their owne priviledge of being the people of God, which the other were not, and partly because they were provoked with suspition, that the other might be the people of God when they should not be. And therefore when the reconciliation is to be wrought betweene them, it is said, that their hearts or affections should be *turned* to them, for they were pointblanke and diametrically against them before. But the Gentile abhorred a Jew out of ignorance, because of his Religion, hating him as a man separate from, and contrary to all the men in the world, accounting that to be but singular and senseleſſe superstition, which was indeed the divine command and wisedome, whereby he sequestred that people for his owne from all other people on the earth. So that a Gentile did not so much detest the person of a Jew for himselfe, as for his Religion and profession, which, ignorant as the Heathen were, they understood not what it meant. Therefore when the Gentiles must be brought to knit and to unite to the Jewes, it must be *in the wisedome of the righteous*, or in the imbracing of that Religion, which the righteous ones among the Jewes professed, and which the Gentiles, till they knew and understood what it meant, accounted but vanity, singularity and folly.

The cause of a *Jew* hated of a *Gentile*.

2. It is remarkable that the Angel doth forsake the proper

proper and common word used to signifie *wisdom*, which is *Chochma* and taketh up *Sophia*, which is of a more thing stricter and straiter use. And so doth the Syriack relinquish *Hekmetho* the ordinary word that it useth for *wisdom*, and taketh upon *Sclutho* a far more singular, and of more peculiar importance. The Original word then that we have in hand, doth not onely import the wisedome or Religion of the Jewes, but also the Gentiles attaining to the knowledge and apprehension of that Religion and wisedome with them. Not onely the theory and practise of the Jewish Nation in their religious profession, but the Heathens reaching to the understanding of those mysteries in their Religion and profession, which they had accounted such vanity and foolishnesse before. So that this word considerately looked into will afford us this collection: *That it is not enough to imbrace the true Religion in an outward profession, but we are to have understanding, and to be acquainted with the doctrine and principles of that Religion.* For the Heathen to come to the *wisedome* of the righteous Jewes in an outside profession, and an ignorant religiousnesse, was a poore conversion, as good as none, it works unto the paines of the *Baptisme*, but their true turning, and his powerfull worke is when they are brought to imbrace that Religion in the knowledge and understanding of the mysteries of it. Ignorance was never the mother of any devotion but of a Romish devotion, which is as good or as bad as none.

1 Cor. 2. 2. 4, 5, 6 Rev. 13. 16. &c.

Observ.

And lastly, there is some doubtfulnesse also in the last word *καρδιας*, for it may be indifferently translated *of righteous things*, or *of righteous men*. But it is the more undoubted that persons and persons are rather here

here compared together then perſons and things: in the former part of this work of the *Baptiſt*, there are fathers and children, and in this part it is moſt like that they are anſwered with perſons againe, diſobedient children and righteous fathers, and the meaning of the Angel to be this, that as the Jews the fathers in the imbracing of the Goſpel, ſhall be turned to God, & reconciled to the Gentiles, ſo the Gentiles the children, in the wiſdome of the righteous, or in the imbracing and underſtanding of the Religion profeſſed by the righteous ones that had bin & were among the Jewes, ſhould be turned to God and in affection to the Jewes. And hereupon might we take up this obſervation, *that the faith of the holy Jewes under the Law, and of the holy Gentiles under the Goſpel, was one and the ſame:* They that went before Chriſt in the one, and they that followed Chriſt in the other, did both cry *Hoſanna to the Sonne of* David, did both obtaine ſalvation, by the ſame Saviour and by the ſame way. *Obſerv.*

And ſo have I gone with the words as farre as I dare be bold upon the time, your patience and occaſions: I will but put this laſt clauſe together which I have thus taken peece-meale, and laid aſunder, and ſo have I done. *The diſobedient to the wiſdome of the righteous*, the Heathen to the knowledge of the true Religion: Me thinkes in theſe words we may behold the condition of this Land as it hath beene in ancient times, and as it is in theſe of ours. We were once *Loammi*, no people of the Lords, and utter aliens from his congregation: we ſate, and that not very long agoe, in darkneſſe and in the ſhadow of death, and it is no wonder if we might be called *Diſobedient*: But God who is good to all, and

Pſal. 145. 9. whoſe tender mercies are over all his workes, hath come in unto us and ſhone upon us. He hath diſcharged us of the name of Heathens, oh that we could diſcharge our ſelves of the title of *Diſobedient!* he hath brought us *into the wiſedome of the righteous*, unto the knowledge of the Goſpel, and of ſalvation, oh that we could drive on through that to God! He hath made us more *Iſrael* then *Iſrael* it ſelfe, and whereas we were once the furtheſt off of any Nation from this *wiſedome*, he hath brought this *wiſedome* to us, to no Nation nearer. Now what thankfulneſſe doth ſo great a mercy call for, for its beſtowing? and what prayers for its continuance? Bleſſed be the Lord God of *Iſrael* which thus hath viſited his people with his Goſpel, and redeemed them out of the darkneſſe of ſuperſtition. And the bleſſing of the God of *Iſrael* be ſtill upon his own gift, that it may continue and ſtill flouriſh among us: Let not the Candle which he himſelfe hath lighted be ever put out: Nor let the Candleſticke which he himſelfe hath placed, be ever moved out of its place: Let ſcattered Popery never cloud us againe, nor ſuperſtition overwhelme us. Let Religion and the Goſpel be in all our borders, and peace and truth in all our times. And to theſe our prayſes, and to theſe our prayers let all the people ſay *Amen*.

Amen and *Amen*.

FINIS.

Die Mercurii 29. Martii. 1643.

IT is this day Ordered by the Commons Houſe of Parliament, that Sir *Edward Littleton*, a Member of the ſaid Houſe, doe returne thankes to Mr. *Lightfoote*, for the great paines he tooke in the Sermon he preached this day at Saint *Margarets* in the City of *Weſtminſter*, at the intreaty of the ſaid Houſe, it being the day of publike Humiliation; and that he intreat him to Print his Sermon: And it is Ordered that no man ſhall Print the ſaid Sermon but who ſhall be authorized under the handwriting of the ſaid Mr. *Lightfoote*.

H. Elſyng Cler. Parl. D. Com.

I appoint Andrew Crooke
to Print my Sermon.

John Lightfoote.

Die Mercurii 29. Martii. 1643.

It is this day Ordered by the Commons House of Parliament, that Sir Edward Ayscough Knight of the said House, doe returne thanks to Mr. Knightley, for the great paines he tooke in the Sermon he preached this day at Saint Margarets in the City of Westminster, at the Anniversary of the last House being the day of publike Humiliation, and that he desire him to Print his Sermon: And it is Ordered that no man shall Print the said Sermon but who shall be authorized under the hand writing of the said Mr. Knightley.

H. Elsyng Cler. Parl. D. Com.

Appoint Andrew Crooke
to Print my Sermon.

John Lightfoote.

12

TRVTH FROM IRELAND.

Expreſt in two Letters.

The one from the City of Dublin, the other from *Tredah*, to a Gentleman of good Quality in the City of LONDON.

Relating the condition of Dublin, Vlſter, Wexford, and Waterford.

LONDON:
Aprill 22. Printed for *Iohn Wright*, in the Old-Bailey. 1643.

TRVTH
FROM
IRELAND

Expreſt in two Letters.

The one from the City of Dublin, the other from Wexford, to a Gentleman of good Quality in the City of LONDON.

Relating the condition of Dublin, Wexford, and Waterford.

LONDON:
April 22. Printed for Iohn Wright, in the Old-Bailey. 1643.

From DUBLIN, March 27. 1643.

SIR,

THis day our Army is returned with a moſt glorious Victory, which God (beyond mans expectation) did give them in the County of *Wexford* upon the 18. of this moneth, which though my ſelfe and others had a particular loſſe in it, by the death of my Cozen *Alexander Burrowes*, who ſince dyed of ſome wounds then received, yet (in the generall) was the moſt conſiderableſt day that we had in this Province ſince the Rebellion. Our deſigne being at firſt to take in *Wexford*, & *Roſſe*, my Lord Marqueſſe did march forth hence, with 3000. Foot, and about 1000. Horſe, 7. peeces of Ordnance, whereof two were for Battery, and tooke in by the way ſome garriſons manned by the Rebells, as *Caſtle-martin*, *Kildare*, *Tully*, *Meane*, *Colbinſtowne*, and *Ballymourg*, which were delivered up upon quarter (but their Armes) which wee had in every place; And alſo *Tynnollin* which wee got perforce, wherein were 510. perſons put to the Sword, whereof there were 14. Gentlemen of the Archbouldſ. Our men having marcht ſafely to the County of *Wexford*, they came before

ſt. Upon the 11. of this moneth, at which time there were not above 200. within to man the Towne, but before Monday night there were above 2000. put in, which by reaſon of the open Bay towards *Waterford* and *Kilkenny*, and for want of Shipping or Boates, we could not prevent. And upon munday our Ordnance made a large breach on the Walls, that twenty might march in front, and our men having entred, were (to give the Divell his due) manfully repulſed, and beaten backe twice, to the loſſe of 18. of our [illegible] Souldiers, in which attempt two of [illegible] Maiors were hurt, but not mortally, by name *Morris* and *Hamond*: from Monday untill Friday they continued the Siege, expecting hourely a ſupply of Ammunition, and Victuals, that was to come to them from hence by Sea; which failing them, by reaſon of the contrary winds, they were inforced to rayſe their Siege, and to march homewards, and that night encamped within three miles of *Roſſe*, and the next day being Saturday, the 18. the Enemy gave us Battaile, at a place called *Ballinagge*, where we had the vantage of the Sun, and the wind, yet they being over confident by reaſon of their numbers, which were gathered from all parts of the Kingdome, amounting to 8000. Foot, and 700. Horſe, admirably well armed, and mounted, being their moſt reſolute and beſt, men did fetch upon us in that place, thinking to cut off every mothers ſon of us, and to give quarter to none except my Lord Marqueſſe himſelf, &

ſo to march to *Dublin*, and to make an end of theſe Warres, as ſome of their owne Priſoners have ſince confeſſed, and to ſay truely of them, it is confeſſed of all ſides, that upon the firſt charge, their Horſes put ours to the worſt, but our Foot wherein my Lord Marqueſſe himſelfe was in the head, and our Ordnance did performe their parts ſo gallantly, that after halfe an houres fight (during which time the day was very doubtfull) the Rebells were routed and put to flight, there Generall *Preſton* with moſt of his men made all the ſpeed he could, to a wooden bridge neere Sir *Edward Butlers* houſe, where having not ouer broke downe the Bridge, fearing that ours would follow him to *Kilkenny*, but it is moſt certaine, that he loſt 300. of his beſt and eminenteſt Commanders which were ſlaine or taken Priſoners, beſides a great number of others that had no command, (together with 16. Barrels of Powder, and great ſtore of Bullet and Match) inſomuch that ſome who ſaw them dead and knew them well, doe affirme that none of any quality in the Counties of *Kilkenny*, *Tipperary*, *Wicklo*, *Dublin*, but have loſt either a ſon or a brother, and for ſuch as I could informe my ſelfe of, I have ſent you a Liſt of their Names: Thus you ſee how God doth ſtill miraculouſly preſerve us, I pray Heaven to make us truely thankfull unto him: much more might be done, if wee had but more men to make good them places that would be gotten in,

which now we cannot doe for feare of weakning of our Army.

So I rest, yours &c. T.

Prisoners taken.

Lieutenant Generall Cullen.
Serjeant Major Butler.
Capt. Butler, brother to the said Major.
Capt. Walker Butler.
Capt. Gerr. Fitz Gerrald.
Capt. Nugent.
Capt. Edward Butler.
Capt. Edward Matterton.
Capt. Anthony Kavenagh.
Capt. John Rooth.
Capt. Synnot.

Officers Slaine.

Sir Morgan Kavenagh.
Capt. Bryan.
Capt. Fitz Gerrald.
Lieutenant Colonell Brown of Mallanton.
Capt. Talbot Butler.
Colonell Edward Butler son to Sir Richard Butler.
Capt. Edward Butler of Tullo.
Capt. Skurlocke.
Serjeant Major Bagnall.
Capt. Beverly Britten.
Capt. Donogh O Brive.
Capt. Barry.
Capt. Hugh oge O Bryan of the Duffery.

From

From TREDAH, April 8.

1643.

Sir,

ABout three weekes since, the Lord *Moores* and Sir *Henry Titchborne*, marched from *Tredah*, with one thousand foote, and one hundred and fifty Horse, (some of either being borrowed from *Dundalk*, and other garrisons) into the County of *Cavan*, in that Towne they met with no manner of opposition, but found great plenty of provisions, all the Rebells having forsaken it, from thence they marched to *Belturbet*, and in their way thither, they were to passe two streights, or pace, which were appointed by the Rebells to be mann'd with foure hundred in either, in one of them they fought with them, but our Army beate them out of their Trenches, and Works, and tooke Prisoners one of the prime of the *O Relyes*, who commanded in chiefe, when we lost our six hundred Men, and Armes, at the first going to *Tredah*, the said *O Relyes* Sonne, and divers of that name, and sect, and others taken prisoners, and kil'd.

In the prime *O Relyes* pocket, was found a letter written by the Lord of *Gormonston*, (during the time of the late Treaty of *Trim*) directed to

Owen

Owen Roe, O Neale, Generall of the *Vlster* Forces, and to this *O Relye*, wherein he advised them to make all the strength they possible could for the taking in of all the English Garrisons, presuming that they were very much weakned, by my Lord *Marquesse* of *Ormonds* going abroad with so great an Army.

In an Island belonging to *Verginia* in the County of *Cavan*, they found the Earle of *Tingalls* eldest Sonne, and Daughter, and brought them, and other Prisoners away with them.

They tooke about three thousand Cows, but they were so weake, that they could bring with them to *Tredath* but seven or eight hundred.

In their returne to *Tredah*, *Owen Roe*, *O Neale*, advanced with three thousand men, and came within seven miles of them, but came no neerer, so as all our men returned safe home and *O Neale* and his Forces, gon back into the North.

Tower, E. W.

FINIS.

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Publi

April

Ioyfull Newes FROM LICHFIELD,

BEING

The true Copie of a Letter ſent from a Captain in LICHFIELD to his wife in *London*, Dated *Aprill* 17.

Wherein is contained the proceedings of Prince *Rupert* againſt the Parliaments Forces in the ſaid town:

CONTAINING

1 *The manner of Prince* Ruperts *aſſaulting* Lichfield.
2 *His endeavouring to undermine the Wall with pick-axes.*
3 *How he attempted to ſcale the wals of the cloſe, and what men he loſt in that attempt.*
4 *How he was repulſed by the Parliaments Forces, and how they rung the bels in defiance of him.*
5 *A Poſtſcript annext to this Letter, declaring Prince* Ruperts *death upon great probabilities.*

Publiſhed at the deſire of thoſe that upon occaſion will juſtifie the truth of what is herein contained.

LONDON,
Aprill 22 Printed for *Thomas Watſon*. 1643.

Joyful News

FROM

LICHFIELD

BEING

A True Copie of a Letter from Captain Licquerd to his Wife in London, Dated April

CONTAINING

Published at the desire of Sir Richard upon occasion with further the truth of what is here contained.

LONDON,

Printed for Thomas Vere, 1643.

True Intelligence FROM LICHFIELD

Declaring the proceedings of Prince ROBERT, againſt the Parliaments Forces, with the true eſtate of the Siege, &c.

IT is apparent that Prince *Rupert* hath alwaies been ſince the firſt beginning of theſe Warres, and at this preſent doth continue very active in promoting, countenancing, and perſonally executing thoſe deſtructeve, diſhonourable, and ſo much deteſted deſignes of pillaging and plundering the inhabitants of this Kingdome, alwaies expreſſing his vallour where he finds, or expects the weakeſt oppoſition, otherwiſe he had not ſo valliantly aſſaulted Cirencester, had not his ods in number, and times advantage given him a daring reſolution.

Had he assaulted Bromisham, had it been a town fortefied, or had it had in it any considerable strength, but places weakest in themselves, and furthest from the reliefe of others, are onely made the subject of his vallour.

Let it be examined what honourable exploit he has performed since the begining of these Warres, that he should be so much cried up by his malignant and evil-affected admirers.

At the Battell at Edge-hill, when he should have guarded the Standard, he was a plundering the Waggons, it seemes he fought for the spoile, not for honour and the cause, but happily should he have ingaged himselfe in so hot a service, he might have been forced to beare either the Bearer, or Standard company, in death or restraint, therefore he made use of the old Proverbe, which concludes it good sleeping in a whole Skinne, had he been killed or taken there, tis probable Cirencester had escaped a plundering, Bromisham had not been fired, nor Lichfield endured so long a Siege, upon such an advantage, being a place remote from any place where any of the Parliaments Forces makes their residence, and they in themselves being but a handfull, in comparrison of his power, being seconded by multitudes of his malignant and evill affected Friends, and dependant Collegiats, upon which advantage, it is no wonder if he valliantly venture to hazard his person at distance to give direction to those, which are already practized in robbing and spoiling his Majesties loyall Subjects, and Liege-People.

But I know the malignants of this City, are ſo chained to the errours of their Fore-fathers, that they thinke their own opinions orthodox, neither will they be drawn to believe ought that ſeemes contrary to their deſires, they will not believe that Prince Rupert will remain at Liechfield, Redding being beſiedged, and Oxford ſo much diſtracted, to take off theſe imaginations, and to make the truth apparent, I will produce the evidence of two or three witneſſes, which in matters of Law doth determine the greateſt differences, much more then ought it to convince reaſonable men, in a matter of ſuch a nature as this is, concerning which I ſpeake.

By Intelligence bearing date the 16. of Aprill, it is manifeſted that Prince Rupert came before Liechfield, and plaid againſt it five dayees and nights, that this is true, enquire of the Intelligencer:

By another Letter from the Army, it is certified that he was expected at Oxford, but they received certain intelligence that before Liechfield on the 16. of Aprill likewiſe.

And by this Letter which I have here publiſhed, at the deſire of ſome Perſons of very conſiderable quality, and fidellity to the King and Parliament, which was ſent from a Captain to his wife in London, bearing date the 17. of this inſtant Aprill, all which, although from ſeverall places, and from ſeverall Perſons, differs not in the time nor method, all which may ſeem ſufficient evidence to the moſt unbelieving man, however affected or infected with a ſpirit of malignant infidellity.

The

The Copie of a Letter ſent from a Captaine in Lichfield *to his wife in* London, *bearing date Aprill* 17.

ALL the newes I can write is, how bravely our men behave themſelves at LICHFIELD, in the Cloſe, againſt Prince RUPERT, he hath fought againſt it ever ſince the tenth of Aprill, and can do no good againſt it: he hath loſt many men, but we have loſt none as yet; he lay ſhooting againſt it for five dayes, and could not make a breach, whereupon he cauſed the Colliers to come in, and they brought with them all their pick-axes to undermine it, but could not for the rock and the water; ſo that failing, he ſent for all the ladders within ten miles, intending to ſcale the wals, which work he put in execution, but could do no good that way: but in the ſcalling of the wals our men kild eight of his men, and took one, and that which they tooke they with advice hanged him three yards from the wall like

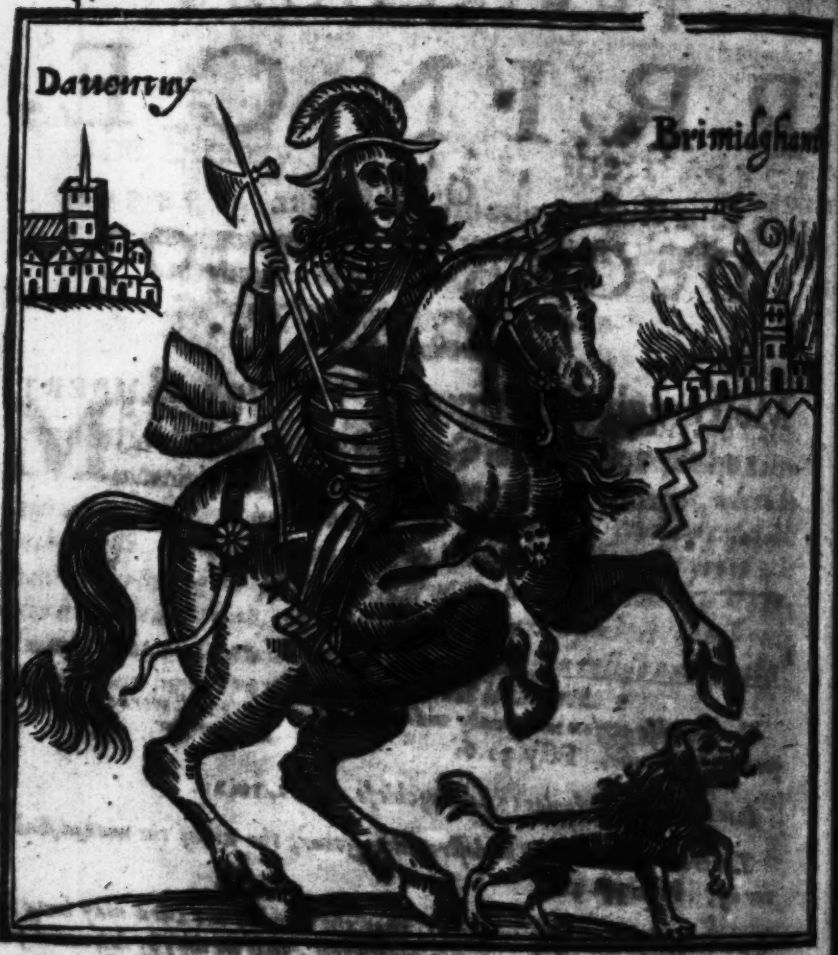
like a signe, and bid Prince RUPERT shoot him down, then Prince RUPERT swore, GOD dam him, he would not give one man quarter, yet did not make a shot; but yet the next day Prince RUPERT sent to the Close to know if they would yeeld it upon quarter, and to have their goods: they sent this answer to prince RUPERT, that before they would yeeld it up, they would all die, and withall asked the Trumpeter that came to offer them quarter, why prince RUPERT did shoot no faster; and if he wanted powder, they would lend him a barrell: then prince RUPERT swore GOD dam him many times together, he would have the Close, or els he would stay till Michaelmas, after this he caused all his Ordnance to be charged, and shot all together at the wall, but hurt not: then our men did ring the bels in the Close in defiance of them. This is all the newes I have to write.

Since I writ this Letter I think prince RUPERT is slain, but I do not know the certainty of it. Thus with my love to you, &c.

Lichfield Aprill 16. 1643.

Although this Postscript carry not that certainty and efficacy that happily is expected by some, and desired of most men, especially those that wish well to the propagation of the Gospell, (to which we have cause to believe him an Enemy) and the Peace of the King, Parliament, and Kingdome, yet let it not be concluded as a matter infallible, for believe it for a truth, the Captain that sent this Letter, is a man of that conscience and honesty, that he would not have mentioned any such thing, had he not had some speciall probabillity thereof.

FINIS.



The most Illustrious and High borne PRINCE RUPERT, PRINCE ELECTOR, Second Son to FREDERICK KING of BOHEMIA, GENERALL of the HORSE of His MAJESTIES ARMY, KNIGHT of the Noble Order of the GARTER.

THE BLOODY 14

PRINCE,

OR A

DECLARATION

OF THE

Most cruell Practices of PRINCE RUPERT,

and the rest of the CAVALIERS, in fighting against GOD, and the true Religion of His Church, and Saints.

By I. W.

For the wile person will speake villany, and his heart will worke iniquity to prattise hypocrisie, Esay 32.6.

It is a pastime to fooles to doe mischiefe, Prov. 10.23.

The transgressors shall be destroyed together, the end of the wicked shall be cut off, Psal. 37. 38.

Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified even as it is with you, that we may be delivered from unreasonable and wicked men: for all men have not faith, 2 Thes. 3. 1, 2.

April 24

LONDON, Printed MDCXLIII.

To the Bloody PRINCE, the PRINCE RUPERT, and all the bloody *Prelates* and *Cavaliers*, now in a posture of War against God and all good men; the Author wisheth either speedy conversion, or suddain confusion.

MOst Bloody Prince, and all your bloody Prelates and Cavaliers: I have as you may see by this ensuing Discourse, taken a little paines, to set what before your eyes in words, which by your actions you will not take notice of: namely, your unreasonable wickednesse, and the doome that will follow: Advising you to take heed of persisting in such destructive waies, as now you are in, which counsell of mine, if you shall take, you will finde it the best peece of worke that ever you tooke in hand. But if you refuse and reject it, you will, I am sure, repent one day, when it is too late.

Farewell.

LONDON, Printed MDCXLIII.

Vngodly mens practices declare them to bee wicked.

Psalme 52. And part of the first, and part of the fifth verses: Or as the Hebrew and Latine read it, part of the third and part of the seventh verses.

Why boastest thou in evill, or in mischiefe, O mighty man? God shall destroy thee for ever, or, *to perpetuity.*

THIS Psalme, as the Title tells us, was pen'd upon the occasion of *Saules* and *Doegs* cruelty against the Priests and people of God: the one commanding, & the other acting that wicked and mischievous exploit. A wicked King commands a wicked worke, and as wicked a servant obeyes him. And commonly it is so, that when there are wicked commanders, there wants not one ill instrument or other to execute their wicked desires. Such a one was this man *Doeg*, an Edomite, or an Idumean, as the Greek here translateth it, or a man of Adamah, a City of the tribe of *Nepthalie*, Josua 19. 36. And he it is to whom *David* here speakes, *Why dost thou boast thy selfe to doe mischiefe*, or, *in doing mischiefe*, (as it is in the first

first verse) *God shall destroy thee for ever*, as it is in the fifth verse. God speakes not onely to him, but to all other *Doegs* in the world, even to those of our times, which doe act their mischievous designes daily against God, his truth, and people, and all that they think stand in any relation to God, or doe engage themselves in any service for him; whose practice I shall here lay open, and the doome that will follow: and therefore I have chosen part of these two verses, in the unfolding of which, you may see the great *Doeg* of our Kingdome, Prince *Rupert* and all his bloudy followers, with their mischievous practices, and also their wofull doom that will follow.

And first, I shall speak of part of the first verse, *Why dost thou boast thy selfe in evill, or in mischiefe, O mighty man?* And first, here you may observe a charge laid upon *Doeg*, and all such bloudy ones that doe kill the Ministers and people of God, they are charged with doing evill, or mischief. Secondly, the manner of laying this charge upon them, it is by way of interrogation: Why doe you doe it? The same expression is used Psal. 2. 1. which shewes, that there is no reason to be given for such wicked actions, much lesse for boasting in them.

Or if you will, here is set forth the practice of *Doeg*, and all wicked men like him;

First, they doe evill.

Secondly, they doe it boastingly, or joyfully.

Thirdly, here is set forth the unreasonablenesse of it, *Why dost thou boast thy selfe, O mighty man?*

And first of their practice, and from thence observe this point of Doctrine: That,

It

It is the practice of evill men to doe evill things, of mischievous men to doe mischievous things. *Deut.* 1.

Prov. 1. 16. You shall find *Solomon* speaking of such, giving warning to his sonne to take heed of them, saying: *Cohibe pedem tuum à semitis illorum, quia pedes eorum ad malum concurrunt & festinant ad effundendum sanguinem.* They doe evill, and they make haste to doe it, they shed bloud, and fill themselves with the spoyle of the slaine. Such you shall finde also Psalm 10. 7. 8. 9. 10. and 11. verses: *Execratione os ejus plenum est, fraudibusque & dolo, subest lingua ejus molestia & vanitas: desidet in specu villarum in latebris occidit innocentem, oculi ejus contra defectum miserum delitescunt.* His practice is to kill, and the wickednesse of his practice is, that he kills the innocent. Likewise Psalm 94. 6. *Viduam & peregrinum interficient, ac pupillos occident dicentes non respicit Iah, neque animadvertit Deus Iahakobi.* They kill the fatherlesse and widow. And see their wicked carriage in it; God, say they, sees not, the God of *Iacob* regards not. There is a pregnant place for this purpose, Esay 32. 6. 7. verses. *Sed flagitiosus dicetur flagitium eloquens, cujus animus efficis iniquitatem, exercendo hypocrisin & proloquendo in Deum errorem exhauriendo animam famelici, & potum sitientis subtrahendo: & tectus instrumenta mala dicentur, qui scelerata consilia init ad perdendum humiles sermonibus falsitatis etiam quum egenus eloquitur jus.* I might multiply many more places, but the point is so cleare and obvious, that it needs not.

The reasons of the point are these: First, it is naturall to wicked men to doe wickedly: if men are not restrained by an over-ruling power, they run into all manner *Reason* 1. *Ephes.* 2. 3.

of wickednesse as the Horse rusheth into the battell.

Reason 2. Secondly, wicked men doe wickedly, because they love it, Psal. 52. 7. There is a suitablenesse between sin and their soules, and so the acting of it is very easie to them, even the vilest abominations that can be wrought, as murdering the Saints, idolatry, blasphemy, and what ever else comes under the name of evill.

Reason 3. Thirdly, the Divell doth instigate and stirre them up thereunto; he rules in their hearts, 2 Cor. 4. 4. He carries them with all swiftnesse and violence to accomplish his owne will.

Vse 1. The first use may serve to informe us, that it is no wonder to see wicked men follow their wicked courses so eagerly and so constantly as they doe: their owne hearts carry them on thereunto, and the Divell seconding them with his temptations, they are carried on vehemently, God also giving them up to their own wills, they can doe no otherwise. If you look into the Scriptures, you may finde wicked *Cain* killing *Abel*, a wicked *Nimrod* mightily hunting and persecuting the Saints, and a wicked *Saul*, and many others doing the like.

And now you see wicked men enraged against God, his truth and his people, even a wicked army of Cavaliers, led forth by a wicked Prince, fighting against religion, imprisoning and killing faithfull Ministers, shedding the bloud of the Saints of God with all outrage and cruelty. It is no wonder to see them so doing; all wicked men would doe the like if God should not restraine them, they doe but what their own hearts carry them unto, God having given them up to their owne wills and affections: therefore thinke it not strange, seeing

ing they are carried by such a power that they cannot resist of themselves.

The second use may bee a use of instruction, to teach every one to take notice of the naturall bent of his own heart, and where God hath wrought a change, to acknowledge the freenesse of his grace, and the mightinesse of his power. *Use 2.*

The third use may bee to teach all wicked men that are carried on with such violence in wicked wayes, to take notice by their actions what they themselves are, even wicked persons, you are wicked, but you will not acknowledge your selves to be so; but looke upon your actions, and they will tell you to your faces, that you are wicked wretches. *Use 3.*

But you will say, What actions?

I answer, your swearing, blaspheming, drunkennesse, with other outrages, which your owne hearts tell you of. All you wicked Cavaliers, loook upon your cursed and divelish actions, and they will cry to you with a loud voyce, that you are a company of wicked wretches, risen up against the Lord, and against his people, even a company of wicked *Deeds*, to whom the Prophet speakes, *Why doe you boast your selves in evill?*

But you will say, our actions are not wicked, neither are we our selves so.

No: Are not your actions wicked? Then there were never wicked actions wrought in the world: take but a view of your actions. Is it not a wicked action to murder godly and faithfull Ministers, and to imprison them? Then *Herods* action was not wicked in imprisoning and killing *Iohn* the Baptist, nor the Jewes in imprisoning and killing the Apostles: but they are charged

ged upon them as wicked actions, even by God himselfe, and so shall your actions be charged upon you, even this of imprisoning and killing the Ministers of God.

Again, what think you? Is it not an evill action to kill the Saints, and to shed their bloud that are as the apple of Gods eye, and the signet on his right hand, that are his pretious ones, Esay 43. 4. of whom God hath said, he wil contend with those that contend with them? And yet these you kill and imprison; nay, you aime at them above all others, Psal. 37. 14. *Gladium eduxerint impii & adduxerint arcum suum, ad dejiciendū pauperem & egentem ad mactandum rectos via*: here is a wicked crew charged not only with killing the godly in cõmon with others, but for aiming at them above all others: and is not this your practice? Doe not you bend your force most against them that are most godly? And yet, O yee wicked ones, you will not yeeld that your actions are wicked, but let your hearts speak, and they will tell you, that your actions are wicked, and that *Cain*-like you seeke to kill the Saints, because their workes are good, and your owne bad; and God will one day tell you so to your endlesse woe if you repent not.

object. But you will say, you fight not against the godly, but against rebels and traitors that will not yeeld obedience to their King.

Answer. To which I answer: First, that they refuse not to obey the King, so far as his commands agree with Gods, and more ready they are to obey him in such things, then any of you which doe hate, and openly oppose all such persons, and things, and commands, as have any stamp of God upon them.

Secondly,

Secondly, they doe not disobey the King, but stand up in a defensive way, to defend themselves and their posterity, from Popery, tyranny and slavery, which you labour to bring us all unto. Doe not some of you remember, how you gave the first onset against the Parliament, endeavouring to destroy that honorable Assembly before they ever took up arms, or did any thing in a hostile way? And therefore your first rising was not to suppresse disobedient subjects, but to destroy such as were obedient and loyall.

And both the Parliament, and all that stand up with them, doe what they doe in defence of the King, and that religion, and those lawes which the King himselfe is sworne to maintaine; and therefore that cavill will no way free you, being you are wicked persons, nor free your actions from being wicked actions.

But you may say, Have we shed more bloud then the Parliament, or imprisoned more then they? Wee may charge them with the same crimes that wee are charged withall. *Object.*

I answer as before, they are necessitated to what they doe, in defence of themselves, of religion and liberties. Besides their aime is not to shed blood, their endevours have been, and still are, for peace; but you are still for warre and bloud-shed. Besides all this, there is a great difference betwixt your shedding of blood, and theirs: for they are exceeding tender and carefull of the faithfull Ministers of God, and of his servants, and would, if it were possible, preserve them above all other, from prison and sword: but your aime is altogether against such whom you are pleased out of your divelish malice to call *Round heads*, which terme shewes what you are, even *Answer.*

even such whose tongues are set on fire of hell, which doe speake worst of those of whom God speakes best. The holy God loves holinesse, and commands it, but you hate it and condemne it: you are contrary to God, and all his wayes, and yet in your opinion you are not a company of wicked wretches. But if all this will not convince you of your wickednesse, what thinke you of all your blasphemies, and cursed oathes, which daily (*Rabshakeh*-like) you belch out against God, saying with those, Psalm. 42. *Vbi est Deus tuus?*

In a word, doe but look upon the cursed practices of all the wicked wretches that ever you read or heard of, and see what villany was ever done by them to declare them to be wicked ones, that you are not guilty of, and then you will without doubt be of my minde, that you are a company of wicked ones indeed.

Vse 4. And so I come to the fourth use, which is a use of exhortation, to all you that stand up thus wickedly against God, to cease from all your cursed and wicked designes which you have so violently pursued so long. Goe no further on in your wicked wayes, heare what the Prophet *David* saith to you, Psal. 75. 5. O yee vain-glorious fooles, bee not so vain-gloriously foolish, and you that are wicked, lift not up your horne on high, and speak not with a stiffe neck, march not so proudly against God; for *Ipse* saith: Never did any harden themselves against him and prosper. So Psal. 11. *Deplaet super impios pruinas ignem & sulphur, ventusque procellarum pars calicis eorum futurus est.* Therefore take heed, it is hard for you to kick against pricks, Acts 9. 6. Then even thou, bloudy Prince *Rupert*, and all thy company, shall finde one day, that all the threatnings of God are

against

against you, and that the way wherein you walke, is *Causa Dei*, and you will speed accordingly; which I will speak of in its place.

And so I have done with the first point: I now come to a second, which will arise from this word *boasting*, or *glorying*; they not doe evill, but they also boast in it, it is their glory: whence the point is this:

That wicked men doe not onely doe wickedly, but also boast and glory in the doing of it. So saith *Solomon*, It is a pastime to a foole to doe wickedly, Prov. 10.23. And again, Fools make a mock of sin. *Doct. 2.*

What are those fooles but wicked men? for there is nothing properly folly but wickednesse. So the Prophet *Hosea* tells us, they make the King glad with their wickednesse, and the Princes with their lies, Hos. 7. 3. Surely they were first glad themselves, and then they made others so too.

The first reason is, because all their joy depends upon the satisfaction of their wicked desires; their wickednesse is the fountaine from which they fetch all their comforts. Now whatsoever a man makes the fountaine and store-house of his joy, the more that is opened unto him, the more he doth rejoyce: the wicked have no other fountaine of joy, but the bringing about of their evill devices; and when they have successe in them, then they most rejoyce. *Reason 1.*

The second reason is, because when they do wickedly, they have what they would, and we know in a naturall way every man rejoyceth when he hath what he would: wicked mens wills are set upon wickednesse, and when they have most opportunity to practise it, then they most rejoyce, because their wills are fulfilled. *Reason 2.*

Reason 3. Thirdly, when wicked men are doing wickednesse, they are in their proper element, where they cannot chuse but sport themselves, even as the fowls in the air, and the fishes in the sea, and so every creature else after its kinde.

Vse 1. First then, let us take notice how the sonnes of men are bewitched by Satan and their own wicked hearts, to sport themselves in that which is their mischief and undoing, feeding their senses with the delights of wickednesse, and walking on merrily in the path that leads to the chambers of death, from whence there is no returning.

Vse 2. Let all wicked men take notice in what a woful estate they are in, whilst they glory in their shame, as the Apostle saith, Phil. 3. 17. Nay, in that which without repentance will hold them in everlasting chaines of death and darknesse: For the subject matter of your joy, is nothing but your wickednesse, worse then a thing of nought, as the Prophet speaks, Amos 6.

And especially you which do daily bring upon your selves blood-guiltinesse, by plotting the death and undoing of all that have any resemblance of God in their words or actions, you take pleasure in nothing but in unrighteousnesse, Rom. 1. 32. in robbing, stealing, wounding, and above all, killing the people of God when your Divelish pawes can fasten upon them, then you thinke you have cause to rejoyce more then ordinary, you are never so full of shoutings, as when your hearts and hands are most full of theft and bloudshed, you make your selves drunk with blood as with sweet wine, and make joyfull acclamations at the accomplishment of your most villainous devices: there is nothing so delightfull

lightfull to you, as that which is moſt hatefull to God and all good men. O let not my ſoule, nor the ſoules of any that thinke to come to life, come into the ſecrets of your rejoycing, which doe by your joy, your preſent wicked joy, work out your eternall ſorrow: for God in the midſt of all your curſed delights, laughes at you, for he ſees the day of your everlaſting downfall comming, that take up Armes againſt the Lord Jeſus Chriſt, his truth and people.

To informe us what will deprive a wicked man of his joy, namely to deprive him of his wickedneſſe. And alas! that cannot hold long it ſelf, it will weare you out, even your drunkenneſſe, your whoring, and the reſt of your wickedneſſe. It may be the ſword ſhall devoure you, there will be ere long the end of your wickedneſſe, or your end, or both, and then where will be your joy, when the matter and ground of your joy ſhall bee taken away? Nay, which is worſe, there will be a ſting ſtinging in your ſoules to all eternity, which remembrance of your wicked pleaſures will daily renew, that you ſhall never be able to withſtand it. Why then wilt thou let the refreſhments of thy ſoule depend upon ſo wofull a foundation as the ſatisfaction of thy wicked and beaſtly luſts, which can be but for a ſeaſon, Heb. 11. 26. The fountaines of thy joy will quickly be drawne dry, and then all thy joyes will bid thee an eternall farewell; nay, it may be, before thou art aware of it, even ſuddenly all you curſed fighters againſt God, may bee met withall and deſtroied. However, it will not be long before the foundation of your joyes and delights (namely your killing of the Saints, and robbing of the Lords deare ones) ſhall be taken away from you, and then your joyes will

Pſal 3.

will perish. And so I have done with this second point, and come to the third, which will arise from the interrogation, *Why dost thou boast thy selfe in evill?* The point is this: That

Doct. 3. Wicked men have no good reason to commit evill, nor to boast in it: sinne is an unreasonable thing, no man can lay downe any good reason for the defence of it, Psal. 2. 1. *Quare fremuerunt gentes, & populi meditantur inane?* They can give no reason for what they doe: and therefore when our Lord Christ laid a charge of wickednesse upon him that had not on the wedding garment, he was even speechlesse, he could give no reason for the way he was in. But I will bee briefe in this point.

Reas. 1. The first reason is, because God never commanded sin, and nothing can bee reasonable but what he commands, no though it have a shew of good in it: Who required these things at your hands? Esay 1. 14.

Reas. 2. Secondly, because God hath absolutely forbidden sin, therefore it is unreasonable.

Reas. 3. Thirdly, because it tends to the destruction of him that commits it, and there is no reason why any one should destroy himselfe; nor is there any reason why it should be rejoiced or boasted in, because there is in every sin a kinde of poison that eats out all joy, and overthrowes all peace and comfort, and there can be no cause of rejoycing in that which overthrowes and spoils our joy, nay, it is the cause of eternall woe and sorrow.

Vse 1. The first use may be a use of information to inform us that every wicked man is an unreasonable man, he is not guided by reason, unlesse it be reason from beneath,

beneath, even from the Diuell or their owne darkened
mindes, and carnall hearts, which are opposite to that
diuine reason by which we should be guided in all our
wayes. And the truth is, no man walkes safely any
longer then he is guided by this diuine and pure reason,
namely God and his truth. Indeed man is a reasonable
creature, and indued with a reasonable soule, the powers
of which carry him to actions reasonable, as they re-
spect his outward being, and way of conuerse amongst
men, so a wicked man may doe many actions in them-
selves reasonable, but in regard of the manner of them,
not being guided in them and to them (as was said be-
fore) by that diuine reason which should guide every
man in all his actions, they are against God, and so most
unreasonable. But I will not insist vpon this, for we are
not here to shew, that an action in it selfe good, being
done in an euill manner, may be euill to a man, but ex-
speakes here of actions euery way euill, both materially
and formally, and to doe such actions is an vnreasonable
thing, but more vnreasonable, to rejoyce and boast in
their

In the next place, this will lay a heauie charge of vers. 2.
vnreasonablenesse also vpon those
who, like Gods, haue sold themselues to worke wickednes,
that deuise mischiefe vpon their beds, and when
they come abroad, they practise it, and all in the like
dangerous sins. Ministers and people of God, O ye
vnreasonable sinners, why doe you vse those O yee
bloudy Psalmes, which haue (not long since) shed the
blood of many godly Ministers and people, whipping
some, starving some, and stigmatizing others, nay, you
haue shed the blood of soules by taking away the power,

full-

full preaching of this Word from them, as much as in you lay. And now being by the force of a Parliament for the present restrained, you thirst after the blood of godly Ministers and people, more then after wine: and now, whilst your hands are bound, you send abroad your hellish devices, which like an eating gangrene have gone thorow the land, you must one day be brought before the great Judge, who will demand a reason of you why you have done all these things, when you will not bee able to render a reason for the least of your wicked wayes.

And all you roaring and revelling Cavaliers, why do you kill, steale, and follow such vile and rebellious courses? Can you tell why? What hath God done to you? Or what fault can you finde with his wayes, that you so stand up against him? You would have the true worship downe, and false and Popish worship set up. Why do you rise now, and gather on heaps, to pull down and hinder that true spirituall way of worshipping the Lord Jesus, which he himselfe hath constituted by his Apostles and Teachers in the primitive times? Sure you can give no reason for it. And why doe you kill the Saints and Ministers them above all others? What have they done to you? Sure they have not but you know you have nothing to lay unto them, unlesse it be in matters of their God, as those wicked men had Daniel 6. against *Daniel*. And I am sure you will finde that to be a miserable reason, if you doe but consider it: If there be no reason for any thing that God commands me, or I see cleare not, then this your doings will prove unreasonable; for I am sure God never commanded you to finde the people whom he loves above all others

therefore doe but consider what you doe, and you will finde that all your actions in this bloody warre against the Saints of Iesus Christ, have beene all this while, and still are against the highest and purest reason, even against God himselfe, the spring and fountaine of all good reason.

You most barbarously prophane the Lords day in buying and selling, playing and sporting, and if you solemnly performe any service to God it consists in nothing for the most part, but reading a Popish Service booke, and surely God will aske you also why you doe this, when you shall never be able to answer him, but shall be silenced dumb before him, though now you will not feare him, nor regard his counsells to be guided by them: and so I have done with this point also, and with these words, *Why doest thou slay thy selfe in thy selfe.*

I now come to speake of the wofull destiny of these wicked unreasonable men, which is set before their and our eyes, in part of the fifth verse, *God shall destroy them for ever.* In which words, you may observe these two generall things:

First, the certainty of the destruction of wicked men, They shall be destroyed.

Secondly, the irrecoverable ruine of their condition, being once destroyed, it shall be for ever.

In the first, we may take notice of the person that shall undertake this worke, and that is *God*, which can goe through with it, & do it to purpose, even God himself.

Secondly, the manner of their overthrow, They shall be destroyed, which word hath a great force in it, and to fetch more diuidants of the two generall things,

but I will handle them as they lye in the lumpe, because I shall not have time to unfold every word according to the extent of it. And therefore I will fall first upon the first generall, the certainty of the destruction and overthrow of all wicked men, and bloody

Doct. 4. persecutors, God shall destroy them; whence the point is this, That all bloody persecutors, and plotters, and workers of mischiefe against the Saints and people of God shall certainly be destroyed. Psal. 9.18. *Revertentur impii ad sepulcrum usque, omnes gentes obliti Dei.* Psal. 37.2. The Lord there doth encourage his people to a patient abiding the malice and mischiefe of wicked men: for saith he, they shall be soone cut off as the grasse, and wither as the green herbe; and so verse 20. saith he, The wicked shall perish, and the enemies of the Lord shall be as the fat of Lambes, they shall consume into smoake: and so also, verse 15. *Gladius eorum intrabit in cor eorum, & arcus eorum confringetur*: Here in all these expressions as you may see in the whole Psalme, he aimes as at all wicked men, so especially at such as aime most at the ruine and overthrow of his people, they above all shall be met withall; the heat of Gods judgements shall melt them even as the fire melteth the wax, their prosperity shall vanish away even like smoake, and the very remembrance of all their wicked persecuting the Saints, shall like a sharpe sword pierce their soules for ever.

Reason 1. The first reason is, because God hath decreed the destruction of such. So *Jude* tells us, *Jude* 4. verse, and Psalme 33. 11. *Consilium vero Jehovæ in æternum consistit, cogitationes animi ejus in omnes generationes*: who can hinder what he hath decreed, all the world cannot

it:

it. Have I ſaid it, and ſhall I not doe it, ſaith he by that wicked Prophet *Balaam*, Numb. 23. 18. therefore it muſt be ſo that you muſt be deſtroyed all the roote of you that ſtand up againſt God and his people.

The ſecond reaſon why God will deſtroy them is, *Reaſon 2.* becauſe they are his enemies, Thoſe mine enemies, ſaith he, that would not that I ſhould reigne over them, bring them hither and ſlay them before me. Such as are enemies to Gods people, are enemies to God himſelfe, becauſe there is ſuch a neare relation betweene God and them, they are his Spouſe, his betroathed ones, Hoſ. 2. 19. they are his children, 2 Cor. 6. ult. and therefore thoſe that fight againſt them, fight againſt him, their enemies are his enemies, and therefore hee will deſtroy them.

Thirdly, God will deſtroy wicked men and bloudy *Reaſ. 3.* perſecuters, to declare his juſtice. So the Apoſtle ſaith, Rom. 9. 22. Thoſe that doe oppoſe him to his face, and blaſpheme his name, and doe that which hee hath forbidden, and will not be reformed, he will declare his juſtice upon them to their deſtruction: he will even teare them to pieces, and none ſhall deliver them, Pſal. 50. 22.

But it will be demanded, who are theſe wicked men *Object.* that ſhall be deſtroied?

I anſwer firſt in generall, that all may bee ſaid to be *Anſw.* wicked men that have not intereſt in the Lord Jeſus, and all ſuch muſt be deſtroied. To ſuch hee will ſay at that great day, Depart from me yee wicked, yee workers of iniquity, I know you not, that is, I approve you not, you have no intereſt in me, you ſhall bee deſtroied,

you are workers of iniquity, Matth. 7. 23.

Answ. 2. But secondly, I answer more particularly, that this Text which I am now upon, doth not aime especially at these, neither doe I aim at them in my discourse, but especially at such as doe (as I may say) constitute themselves in a posture of open warre against God and his people.

You will say, Who are they?

I answer, they are the wicked Bishops, and all the wicked Cavaliers which are now gathered together into an Army, under the command of the grand Captaine of wickednesse, the Divell, which like a Captaine goes about daily to see how many of the Saints of God he can devour.

First, I say, the Bishops, because I doe beleeve, that they have been the great incendiaries and blowers up of all this mischiefe, partly by introducing so many vile and wicked innovations in the worship of God, which godly Ministers and godly Men could not endure: and partly by working out so many Monopolies and unlawfull taxes upon the State, that men were not able to beare. And in the defect of the observation of their Canons and inventions, what miseries were men brought into? They were persecuted even to strange Cities and Countries, kept in dungeons and darknesse, in hunger and solitarinesse, spoiled of their goods and enjoyments; and what ever those bloudy villaines could say or doe, was in a manner made law; so that your cursed and irregular wills, almost ruled the Land. How many godly Ministers have you silenced? And the bloud of how many soules have you shed, O ye bloud-

guilty wretches: therefore you are worthy to goe in the first rank of persecuters, whose sinnes are gone before hand to judgement, 1 Tim. 5. 24. You have openly declared sinnes before hand, and therefore surely the Lord aimes at you in speciall, as at a generation whom he will destroy.

And the next to you are those men whose hearts your cursed Canons have taken such impression upon, that they are carried out to practise that which you first began: and surely your hands and hearts are still in the businesse, and many of them are held and led on in the worke by your subtile perswasions, and the force of your deceitful arguments, but this cannot excuse them. For seeing they follow your wicked steps, they must also partake of your wofull destruction: so now I have told you who I meane by wicked and bloudy men, that must be destroyed, even the whole Army that standeth up in this wicked warre; I say all, both head and taile, without repentance, must fall under the revenging hand of the Almighty God, and feele the weight of his just judgements.

But it will bee demanded who I meane by the faithfull Ministers and faithfull people of God, whom I say are imprisoned, persecuted, and killed? *Object.*

I answer; I mean such as the Scriptures set forth to us to be such, even such as are in their hearts and lives a holy people unto God, 1 Peter 2. 9. You are a holy Nation, saith the Apostle: and doe you not hate these, and mocke and revile at these, even because they are holy? Doe you not seeke to kill these? Your very soules will tell you that you doe, and you doe it in despight of God, because it is against his expresse word, *Answ.*

who hath ſaid, *Sancti eſtote: nam ego ſanctus ſum*, 1 Peter 1. 16. And yet you would deſtroy them for their holineſſe: God commands them to bee holy, you deride them for it: whoſe word ſhall ſtand, Gods or yours? God ſaith they are a holy people, you ſay they are Round-heads, Sectaries and Schiſmaticks, and what you pleaſe. Theſe are the Saints, which as ſtrangers and Pilgrimes, *Abſtineatis à carnis cupiditatibus*, 1. Peter 2. 11. Such as deſire to walk with their God, though it bee in a way which men call Hereſie, Acts 24. 14. Such as deſire to have, *Conſcientiam ſine offenſa apud Deum, & apud homines ſemper*. Acts 24. 16. Such as cannot, nor dare not, to follow the wayes of Popery, and other like courſes which the world will follow to ſave their liberties and outward eſtates. Such a one *Moſes* was, that forſooke the pleaſures of ſinne to follow his God, Hebrewes 11.26. Such were thoſe which you may read of at large in the ſame Chapter, that ſuffered with joy the ſpoiling of their goods for the Lord Jeſus ſake.

And ſo now I have told you who I mean by wicked men, and who I mean by the Saints of God.

Now I come to the uſe of the point that I delivered, namely, that wicked and bloudy perſecuters muſt be deſtroied.

Vſe 1. The firſt uſe is a uſe of inſtruction to the Saints that are perſecuted, to teach them to pitty the wicked, though they perſecute them: for they muſt be deſtroied, it will be miſery enough to them that God will deſtroy them. So did *Stephen*, Acts 7. towards the end: *Poſitis autem genibus clamavit voce magna, Domine, ne ſtatuas eis hoc peccatum*. So did our Lord and Maſter Chriſt,

Christ, Father forgive them, they know not what they doe: so let us doe when they lay their wicked hands upon our bodies, let us pitty their miserable souls.

Secondly, let it teach us patience in all our sufferings, because they cannot be long, the workers of our sorrowes shall shortly be destroyed.

The second use is a use of terror to the wicked themselves that must bee destroied: Take notice of your doome and misery, your future destruction is more certaine then your present enjoyments, your sorrowes will come certainly and wonderfully upon you, and you shall not escape his hand. All your strength and policie shall not bee able to deliver you. It is likely you may thinke with *Senacherib*, Isa. 36. that your great multitude will be a means to preserve you; but alas! if you had all the men in the whole Kingdome together on your side, this would not doe it, when God shall once arise to fight against you. Know you not that hee slew by his Angel in one night, an hundred fourscore and five thousand, Esay 37.30. And are not you an Army much like unto his, that doe reproach and blaspheme the living God? Have you not uttered the same language that some of them did to the servants of *Hezekiah*, saying, Your God whom you serve, shall not bee able to deliver you out of our hands. And as the wicked Jewes to Christ, Where is the God in whom you prayed? let him deliver if hee will have him. Now what is become of these? Are they not destroied? And shall you escape? No, no, it cannot bee, you shall not escape, when the time is once come that God will have you down, even the stars in their course shall fight against you, as they did against *Sisera*, Judg. 5.

Use 2.

Object. But you will say, We have strong horses, and they may be a means to save us.

Answ. I answer, No: they cannot neither, Psal. 33. 17. *Mendax est equus ad salutem, & multitudine roboris sui non liberat sessorem.* A horse is a lie: For so it is to bee read.

How a lie?

Why? Because strong horses doe in regard of outward strength, promise a great deale of help in time of warre, and whosoever shall depend upon this strength, as upon a promise, will finde it but a lye; and so shall all you Cavaliers finde, not onely horses, but all the outward strength upon which you doe depend, it will prove but a lie.

Object. But you may say, Wee are Princes, and Lords, and great men, our means and titles will beare us out.

Answ. I answer, No: this cannot; for those great Princes we read of, Ezek. 32. 24 25. 26. The Princes of Elam, Meshek and Tubal, they being great Princes, while they were alive and in prosperity, they caused a terrour in the land of the living, even among the people of God; yet now they lie with the uncircumcised, which are gone downe to hell with their weapons of warre, and they have laid their swords under their heads, and which is worst of all to them, and shall be to you, their iniquities are upon their bones, and your iniquities shall bee upon your bones; and this will bee intolerable. They, notwithstanding their Princely power, were overcome, and so shall you be. You may now walke in the pride and stubbornesse of your owne hearts, saying, We have gotten us hornes by our strength: but these your horns of strength shall bee broken. God him-

himselfe will fight against you with an out-stretched arme, and none can turn him back.

But you will say, Stay a while, wee are not destroyed yet, it may be yet that you Round-heads may be made quake by us first. *Object.*

I answer, it may bee indeed that God may suffer you to doe more mischiefe before he destroy you: hee may suffer you to doe the Scullians office, to scoure his chosen vessell, he may make rods of you, as hee did of Cyrus, to whip his people, and then into the fire of his judgement you goe without remedy. And what then will you, nay, what can you doe, though you cloath your selves with scarlet, and deck you with ornaments of gold, yet all this will not helpe you: Jerem. 4. 30. Your terrible lookes will not fright him that sits upon a glorious throne, and sendeth forth his destroying messengers when hee pleaseth: Nor will the glittering of your speares and weapons of warre daunt him, neither will hee bee allured by the costlinesse of your apparell (though it be golden and shining) to forbeare you: But he will come against you with the force of his power; he now speakes against you every day, and you will not heare his voyce, he bids you take heed of medling with his people, for whom hee hath ingaged himselfe. Yea, he speakes to you by signes from heaven, foretelling your future destruction, which in its season shall come upon you: therefore give glory to the Lord God of Israel, before he send darknesse, and your feet stumble upon the dark mountaines, and while you looke for light, he turne it into the shadow of death, and make it as grosse darknesse, Jerem. 13. 16. light being here taken for prosperity, joy and deliverance, it shall be turned *Answ.*

into

into sorrow, trouble and destruction. Wherefore be not proud, but heare and regard the word of the great God, which now sounds in your eares, that so, if it bee possible, you may returne and escape that terrible destruction which will be so tedious to you: But if you will still persist in your courses of fighting against God, and seeking to set up Popery, and laying heavie burdens upon the consciences of godly men, then [illegible] what God saith further to you, Esay 8. 9. *Consociamini, ô populi, & conterimini, auremque prabete quotquot estis in locis longinquis terra: accingimini & conterimini, accingimini & conterimini.* This is spoken to you, even to you the whole Army of Cavaliers. This will bee your end though you gather your selves; nay, though you gird your selves with all the strength you can, yet you shall be broken in pieces. And so because time calls upon me, I must have done with the first generall, namely, the certainty of the destruction of wicked men. I come now briefly to speake of the last, namely, the irrecoverablenesse of their condition, being once destroied. Whence the point is this: That

Doct. 5. The condition of wicked men, being once destroied, is irrecoverable, they can returne to their place no more, nor never see light, but must to all eternity endure that which is unsufferable, 2 Thessal. 1. 9. There the Apostle saith, that they shall be punished with *æterno exitio*, eternall destruction. And *Mark.* 9. 16. our Saviour saith, that the fire of their destruction is never quenched. So saith the Prophet *David*, speaking of the wicked, they shall arise, saith he, to everlasting shame and contempt Dan. 12. 2. Rev. 20. 10.

Reas. 1. And our Saviour himself tells us the reason of it, in that

that parable, Luke 16. 26. There is a great gulfe fixed between them and life, which they cannot passe nor recover themselves from their miserable condition.

The second reason is, because they shall be held by the almighty power of God in that destroyed condition, there shall be, as it were, fresh blasts of his powerfull wrath to kindle the flame of their torment, Isai. 30. 33. *Spiritus Domini sicut torrens sulphuris, incendit eum.* The force of this flame, and the power of this breath, shall for ever overwhelme them, that they shall never recover themselves. *Reason 2.*

I might draw another reason from the manner of their destruction: It shall bee a destruction that makes them uncapable of recovery, even like the breaking of a Potters vessell, Psalm 2. 9. which you know can never be made whole againe. *Reason 3.*

Let every one then take notice of the wofull estate of wicked men, when ever the day of their destruction comes, it comes for ever. Indeed it is true, *Mors communis omnibus*, death is common to all, but there is a *secunda mors*, a second death, which binds up all its prisoners to all eternity. Do but think then what all wicked men will get at last when they come to end their dayes, when all their fore-past happinesse will bee swallowed up with the thoughts of their endlesse misery: What good will it doe them, like the rich glutton, Luke 16. to live deliciously every day, and to glory in their doing mischiefe, when at last they must bee destroyed for ever. *Vse 1.*

Let all the wicked crew of blasphemous wretches see if they can comfort themselves with hopes of obtaining their own desires, their desire is, that God would *Vse 2.*

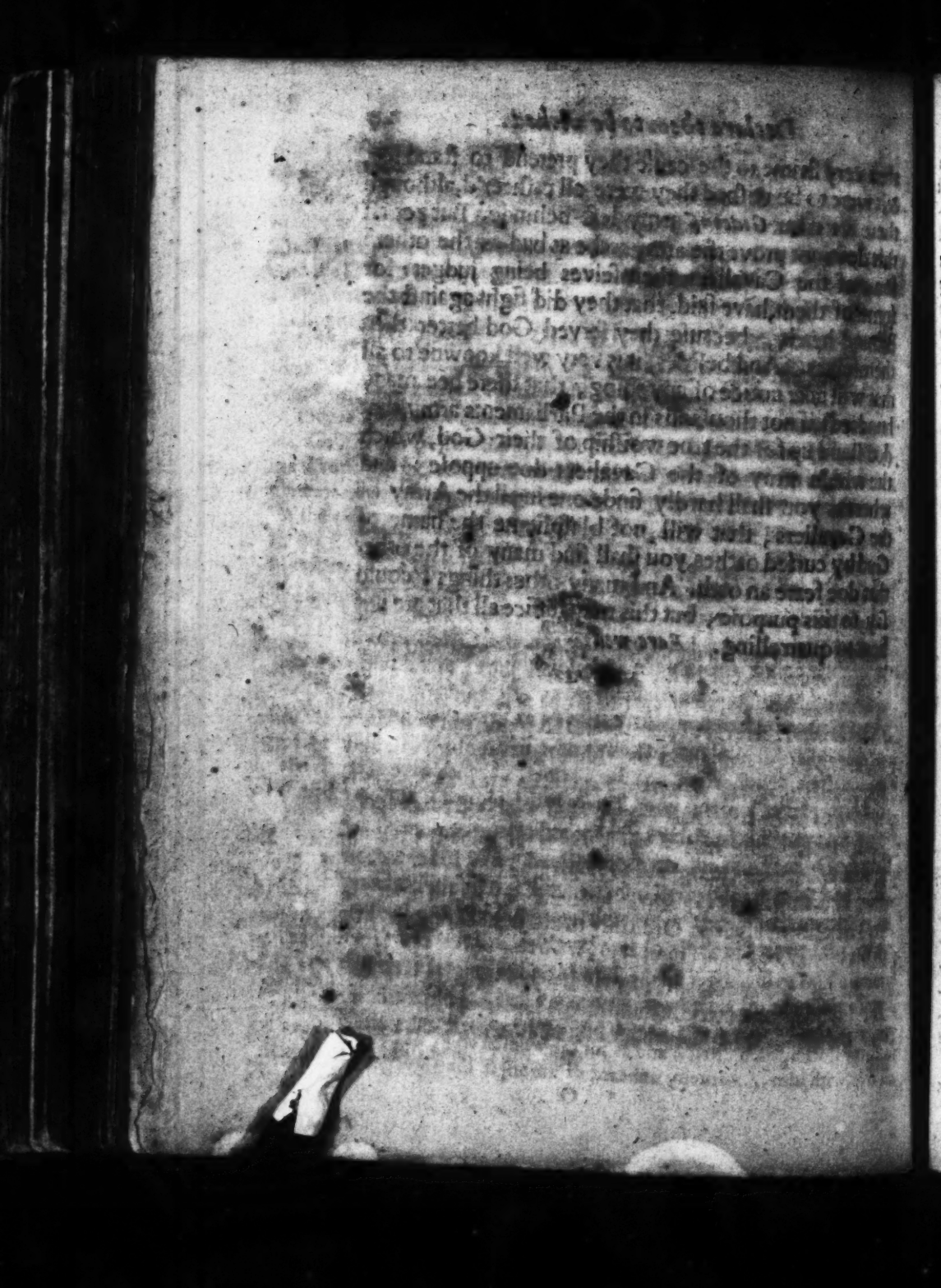
damne them, and that he would rant them into hell, that they may returne no more. See, I say, if you can comfort your selves with these hopes, you shall have your desires without all question, you shall bee so flong, as it were, into the gulfe, that you shall be sure never to get out. Can you cheere your hearts with it? Oh rather tremble at it, and bee afraid thus wickedly to open your mouthes any more. You may glory in your firing houses, and doing all the mischiefe your divelish hearts can invent, but you little thinke (what ever you say) of dwelling with everlasting burnings, Isay. 33. which will (notwithstanding all your pomp and wicked boasting in your present evill courses) bee your woefull condition ere long, when you will curse the day that ever you set your hearts, and tongues, and hands to fight against God, and against his people.

An answer to an objection that might bee made against this present Discourse.

NAmely, that whereas I charge the Prelats and Cavaliers with such vile and wicked actions as do declare them to be wicked persons, and such as God will certainly destroy for their wickednesse; It may be said, that the other Army which is for the Parliament, is as vile and wicked as they, and so all that I have said, may be as fully applied to them.

To this answer, I say, it is true indeed, that some of the Parliament Army are as bad as the Cavaliers, and such as

are a very shame to the cause they pretend to stand for, & it were to be wished they were all cashee'd, although there were but *Gideons* army left behinde. But yet all this doth not prove the army to be as bad as the other: some of the Cavaliers themselves being judges: for some of them, have said, that they did fight against the Round-heads, because they served God better then themselves. And besides, it is very well knowne to all that will take notice of any thing, that there bee many hundreds, if not thousands in the Parliaments army, that doe stand up for the true worship of their God, which the whole army of the Cavaliers doe oppose: and whereas you shall hardly finde one in all the Army of the Cavaliers, that will not blaspheme the name of God by cursed oathes, you shall find many of the other that doe feare an oath. And many other things I could say to this purpose, but this may suffice all that are not bent to quarrelling. *Fare-well.*



K. P. London

15.

Numb. 14.

CERTAINE

INFORMATIONS

From ſeverall parts of the Kingdome, for the better ſatisfaction of all ſuch who deſire to be truly Informed of every weekes Paſſage.

From the 17. of *April* to the 24. of *April*, 1643.

Monday, April, 17.

FRom *Cheſterfield* in *Derbyſhire* they write, that Colonell *Chadwicke* (who heretofore was the ſupreame Judge of the Peverell Court at *Nottingham*) having a Commiſſion from my Lord *Fairefaxe*, to raiſe a Regiment of foot, got all the horſes that could be procured in that Towne, and marched from thence into *Nottinghamſhire*, to a place called *Carelton*, where he found Captaine *Nevill* (he is one of the *Nevils* of the *Grove*) and his Troope, and there they tooke the ſaid Captaine, and one Maſter *Machin*, and ſome others of note that were with him, they tooke alſo about 15. common ſouldiers, 30. horſes, and ſome armes, all which were of the Earle of *Newcaſtles* party, and this good ſervice hath Colonell *Chadwicke* begun to doe in thoſe parts for the King and Parliament.

This day the newes from *Redding* was, that yeſterday being Sunday, his Excellency, the Parliaments Lord Generall, had taken *Cawſom* Hill, about halfe a mile from *Redding*, with the loſſe onely of 9. or 10. of his ſouldiers, where he planted his great Ordnance to batter the towne, but before he began his battery, he ſent a Trumpet to Sir *Arthur Aſton*, the Governour, to ſummon him to ſurrender up the Towne, and to ſuffer the women and children to paſſe out, in caſe he would not yeeld it up: The Governour returned anſwer, that he would not deliver the towne, untill Wheat were come to forty ſhillings a buſhell, and as for the women and children, they ſhould all dye with him, (a cruelty unheard of amongſt the Savages in *America*,

 much

much leſſe amongſt Chriſtians) whereupon the Lord Generall made his Canon to play upon the Towne all the whole day, and alſo all the whole laſt night, untill ſixe of the clocke this morning, which ſhattered the houſes exceedingly, and beat downe the ſteeple, whereon Sir *Arthur Aſton* had planted Ordnance, which much annoyed ſome part of the Lord Generals Army. And the Lord Generall had alſo planted ſome Morter peeces againſt the towne, and cauſed three loads of Granadoes to be brought to ſhoot into the the towne, to fire it about their eares, if they remained obſtinate, and his ſoot were ſo eager to ſet upon the Cavaleers, that a ſelect number of them offered to ruſh upon the enemies Canon, and to ſcale their workes and fortifications, which the Lord Generall would not permit them to doe.

Out of *Devonſhire* they write, that the laſt weeke, their Commiſſioners were at *Exceſter*, where the people thereabouts being aſſembled, they read the Propoſitions, Anſwers, and Replies of the Treaty betweene both the Counties, and then they made ſpeeches to exhort the people to take up armes for their owne defence, and to keepe their Country from being over-runne by the *Corniſh* Cavaleers, and amonſt the reſt, Maſter *Prideaux*, one of the Members of the Honourable Houſe of Commons, made ſuch a pithy ſpeech that gave great content and encouragement, and thereupon the people joyntly entred into a firme reſolution to obſerve and defend all the points of the Proteſtation, with their lives and eſtates. And that Sir *George Chudleigh*, Sir *John Bamfield*, and Sir *John Pole*, immediately departed from thence to *Plimouth* to breake off the Treaty, and to proſecute their former intentions, but withall that they had agreed to a Ceſſation of Armes for ten dayes longer, onely to provide and and prepare themſelves ſtrongly for their further defence, and that ſome Companies of volunteers were marched from *Exceſter* towards *Barnſtable*, to guard five or ſix hundred armes for Sir *John Northon*, who lieth there to defend thoſe parts, and to make his Regiment compleat. And they further write, that 300. of Sir *Ralph Hoptons* ſouldiers have deſerted his ſervice, and are come to *Plimmouth* compleatly armed to ſerve the King and Parliament.

Informations are come out of *Northwales*, that ſome of the Parliaments ſhips, lighted upon a *Spaniſh* ſhip of 400. Tunnes burden, that was going to relieve the Rebels in *Ireland*, which they chaſed and drove a ſhore at *Holy-Head*, in the Ile of *Angleſey* in *Northwales*, and that ſhe had in her 200. ſouldiers, beſides Marriners, 31. peeces of Braſſe Ordnance, and 30. Tun of Gunpowder, beſides much Armes and Ammunition, which are all ſecured by the Handers for the King and Parliament.

Out

Out of *Cheſhire* it is informed, that it was accorded between Sir *George Booth*, Sir *William Brereton*, and the *Mancheſter* Army, joyntly at a day to ſet upon *Warrinton* in *Lancaſhire*, the onely towne that holdeth there now for the Earle of *Derby*; at the day appointed, Sir *George Booth*, with 4. or 500. of his Tenants approached the towne, againſt whom came out ſome of the Earle of *Derbies* forces, and skirmiſhed with them, and ſlew ſome 30. of them, whereupon the reſt craved Quarter, which being denyed them, the Club-men buckled themſelves roundly for their defence, and caſting their eyes aſide, they perceived Sir *William Brereton* comming with his Army to releeve them, whereupon they ſhouted, a *Brereton*, a *Brereton*, which voyce ſtroke ſuch a terrour and affrightment into the Earle of *Derbyes* ſouldiers, that they preſently turned faces about, and fled amaine to the towne for ſhelter, but neither Sir *William Brertons*, nor Sir *George Boothes* forces were able to ſtorme the Towne, becauſe the *Mancheſter* Army failed to ſecond them on the other ſide of it.

Tueſday, April. 18.

Out of *Shropſhire* it is informed, that the Lord *Capell*, whom the King hath made Generall of that County, and the parts of *Northwales* adjacent, hath gotten together an Army of *Salopians* and *Welſhmen*, to the number of about 2000. and that he is marched with them from *Shrewsbury* to *Whitchurch*, intending from thence to fall into *Cheſhire*, which hath made Sir *William Brereton*, and Sir *George Booth* for a while to intermit their deſigne upon *Warrington*, and that the *Macheſtrians* have ſent them 500. ſtout men to aſſiſt them, inſomuch that they have made up a body of 3000. men at the leaſt, wherewith they are gone towards *Whitchurch* to encounter with the Lord *Capell*, and to ſtop his approach to *Nampewich*, but what hath beene done ſince betweene them, it is not yet informed, which no doubt will be fully related the next weeke.

From *Mancheſter* in *Lancaſhire* it is Informed, that they have ſent ſome Captaines with their Companies, together with a Troope or two of horſe to the Towne of *Lancaſter*, to fetch away moſt of the braſſe peeces of Ordnance, that were taken out of the *Spaniſh* ſhip, that lately came upon that Coaſt, leſt by ſome ſurprize they ſhould come into the hands of their enemies, and to leave the reſt of them in the Caſtle of *Lancaſter*, for the better defence thereof, and they ſay there, that the Earle of *Derby* is in his houſe at *Latham*, where he fortifieth and ſtrengtheneth himſelfe with all his power.

It was Reported this day, that his Excellency the Parliaments Lord Generall, marched the laſt night from *Redding* with part of his Army towards *Oxford*, and that he hath left Serjeant Major Generall *Skippon* there Com-

 mander

manded in chiefe, with the reſidue of the Army to continue the ſiege againſt that Towne, and that the Lord *Grey* of *Wurke*, who lay the laſt night at *Wickham* in *Buckinghamſhire* with his Army of 4000. foote and 1500. horſe are marched alſo from thence towards *Oxford*, to joyne with the Lord Generall, and that Colonell *Goodwin* is marched alſo from *Aleſbury* with all his forces, to joyne with the ſaid Lords, and that he hath left a ſtrong Garriſon of the Country people to defend that Towne againſt the Cavaliers at *Brill*, and that it is credibly ſuppoſed, that Sir *William Waller* with his forces, will alſo march form *Tewkesbury* in *Gloceſterſhire*, and ſit downe upon the weſt ſide of *Oxford*, ſince Prince *Maurice* hath left thoſe parts, and is returned to *Oxford*: But this report is proved but the fiction of ſome idle braines.

From *Coventry* in *Warwickeſhire* they write, that Prince *Rupert*, notwithſtanding his firſt repulſe and loſſe at the *Cloſe* at *Lichfeld*, returned thither againe, and aſſaulted it more fiercely then he had done at the firſt, and that he cauſed a mine to be made under ſome part of the wall thereof, intending to blow up the wall with gunpouder, to make his entrance the more eaſe, but the mine tooke no effect, becauſe the ſprings of water that riſe there preſently choaked it, then he proceeded to batter the wall with his Canon, and made a ſlight breach into it, into which breach he endeavoured to thruſt a cart, which was filled with aboundance of combuſtible matter, by the ſmoake and flame whereof, he would have ſtifled and ſmothered the defendants, but the cart being placed upon the ground where under his mine was, with the weight thereof it break the earth, and is ſunke into the mine, wherby it became uſeleſſe for his attempt and purpoſe, and that the defendants in the *Cloſe* are much ſpent and diſtreſſed with continuall labours and watching to reſiſt his purpoſes, but for their ſpeedy reliefe, the Inhabitants of *Coventry*, *Derby*, *Leiceſter*, and *Northampton*, are raiſing of ſouldiers to make an Army to ſuccour them, and to drive him from thence.

Wedneſday April. 19.

From *Oxford* it is Informed, that the *Scottiſh* Commiſſioners, who have a long time waited there for an Anſwer to the Petition, which they brought from the States of *Scotland* to the King, are intended to depart from thence with all ſpeed, without any anſwer at all, and if they ſhall be ſtaied there, contrary to their intentions, they will deeme themſelves to be detained there as Priſoners, and then they intend to give notice of their detainment to thoſe that ſent them out of *Scotland*.

Some well-affected Citizens of *London*, who heartily deſire, that the King may be diſinthralled from thoſe Cavaliers and evill Councellours that hold

him

him in distance at *Oxford*, and keepe him from concurrence with his High Court of Parliament, are fully resolved to joyne their Purses, to raise some 6. or 7000. men to make an army for that purpose, which intention of theirs is approved by the Parliament, and Resolved to be an acceptable service to the King and Parliament and Commonwealth.

Out of *France* they write, that their King is lately deceased, and that their Queene is made Regent of that Realme, during the minority of the young King her sonne, who is about foure yeares old, and that the Duke of *Orleans* their late Kings brother is constituted Lieutenant Generall of *France*, and that the Prince of *Conde* is appointed to be his Coadjutor, both which are supposed to be strong parties of the *Spanish* faction, and bitter enemies to all Protestants in that Kingdome.

A Letter from Yarmouth in *Norfolk* informeth, that they have received Intelligence by sea from *Hull*, that Captaine *Browne Bushell* had endeavoured to betray that Towne to the Earle of *Newcastle*, for which attempt he was condemned by Sir *John Hotham*, and a Councell of warre to be shot to death.

From the Campe at *Reading* it is informed, that the Lord Generalls Army are come within musket shot of the Towne, and have gotten some of the enemies out-workes, and that they have strongly intrenched themselves about it, that the Lord Generall could easily beate down the Houses with his Ordnance, or else fire them with Granadoes out of his morter peeces, but that he forbeareth to doe either yet, in compassion to the women and children, and that the Lord *Grey* of *Warke* is come to aid him with 6. or 7000. souldiers from *Cambridge*, and it was this day reported that Sir *Lewes Dives* was gotten into the Towne with 500. fresh men from the King.

Thursday, April 20.

Sir *Arthur Hasterigge*, one of the Members of the House of Commons, is lately come hither from *Tewkesbury*, and he relateth, that Sir *William Waller* sent out a partee of Horse from thence to *Upton*, to make good the Bridge there against Prince *Maurice* and his Forces, but before their arrivall, hee was gotten over with his Army, whereby Sir *Williams* Horse were much distressed, being over-laid by a greater number, and endangered also by Ambuscadoes: yet it pleased God that they got off at the losse of ten or twelve of their men.

From *Manchester* in *Lancashire* they write, that they were sending five Companies of their souldiers to aide the Lord *Fairefax* at *Leeds* in *Yorkeshire*, but before they were departed, Letters came to them from *Leeds*, that some

of the Earle of *Newcaſtles* Forces had ſet upon the Lord *Fairefaxe* and his Army in the Towne, hoping to have taking them in a trap, and to have utterly cut them off, but God turned their project to their owne paine, for the Lord *Fairfax* and his men ſo valiantly behaved themſelves, that they ſlew many of their aſſailants, tooke about 300. of them priſoners, and have gotten two of their Waggons, and 2000. of their armes, and purſued the reſidue of them almoſt to *Yorke*, but now marke the diveliſh cruelty of the Popiſh Cavaliers, for the Letter affirmeth, that they pricked forward the *Yorkeſhire* men whom, they had conſtrained to ſerve them, with the points of their ſwords, to force them on to the aſſault, which immanity hath made great numbers of the *Yorkeſhire* men to run from the Earle of *Newcaſtle* and to deſert his ſervice; the like cruelty was acted upon the *Staffordſhire* men by prince *Rupert*, as it is credibly reported, when he aſſaulted the *Cloſe* at *Lichfeld*, and ſome affirme now that are come from *Reding*, that the Cavaliers in that Towne thruſt the women and Children into the breaches, that are made by the Lord Generals great Ordnance, to helpe to ſtop them up.

The *Dunkerkes* are now abroad at Sea with the Engliſh Colours upon their tops, & exerciſe Pyracy under that authority, for they have taken an *Engliſh* ſhip that came from *Lisbon* in Portugall, and have carried her into *Ireland*; and three of the *Dunkerke* Frigots, that ply up and downe our *Northerne* Coaſts, ſet upon one of the Parliaments ſhips, commanded by Captain *Blaike*, ſuppoſing ſhee had beene a merchants ſhip, but he plyed them ſo bravely with his great Ordnance, that they were faine to leave him, and get off to ſea againe.

Friday, April. 21.

Out of the County of *Suſſex* it is informed, that at *Pulborow*, a Village in that ſhire, a Company of Malevolents were gathered together, who ſtood upon their guard, and refuſed to pay the weekly Aſſeſſments for the maintenance of the Parliaments Army, and they had elected one Maſter *Biſhop*, brother unto Sir *Edward Biſhop* to be their Captaine, and they much ſleighted Collonell *Stapelyes*, and Collonell *Morleyes* Troopes of Horſe, threatning, that if they durſt come amongſt them, they would ſend them packing without their horſes and Armes, but when it came to the upſhot, and that the horſe appeared indeed before them, they were glad to ſubmit, and diſband themſelves. And they further informe from thence, that the Earle of *Thanet* hath withdrawne himſelfe out of the County, and they verily ſuppoſe, that hee is fled into *France*, and alſo that Sir *William Morley*, and ſome other Knights and Gentlemen of that County have hid themſelves, for they are not to be found in that ſhire.

Some

Some that lately came from *Reading* affirme, that the Lord Generall goeth on proſperouſly with his ſiege, and that the ſouldiers are very valiant and couragious, and would faine ſtorme the towne, if they might be permitted, and that they have been in exceeding great want of food there, eſpecially on Sunday and Munday laſt, having had nothing but bare cold water to ſuſtaine them for thoſe two dayes, yet on Tueſday laſt, the Countrey people readily ſupplyed their wants, and brought them ſtore of victuall: but now they are ſtored to the purpoſe, for the City of *London* ſent them this day abundance of Beefe, Veale, Bread, Cheeſe, Butter, and Pudding, beſides Wine and Tobacco, Capons, and cold Pyes, and whatſoever ſuſtenance they could well ſpare, as much as filled above eighty Carts, which plenty no doubt will put ſpirit into the ſouldiers, to make them take the Towne the ſooner, and it is wiſhed that it may be ſpeedily effected, for ſome lovers of their Countrey, feare, that whileſt the Lord Generall is engaged at this ſiege, the Kings Army ſhould get on foot, and overcome all the Realme, for what one County is able to oppoſe them, and ſo they may goe from County to County, untill they have ſubjugated all, and they ſay, that we muſt not expect, that they will ſuffer themſelves to be beſieged, eſpecially now the ſummer approacheth, and that they will be able to travell with their Artillery to any place, by which meanes (ſay they) great numbers of good people will lamentably ſuffer in their goods and eſtates, and ſome of them perhaps in their lives alſo, and thereby the food and victuall of the kingdome will be waſted and conſumed, which will introduce ſcarcity and famine, and ſo at length reduce this glorious and opulent Kingdome, to the miſeries and wants of the now deplored *Germany*.

Saturday, April, 22.

Whereas there lately came a Letter out of *France*, affirming, that the *French* King was departed this life, that report is now contradicted by others of more certainty, which relate, that the King by force of the violence of his diſeaſe, lay ſome houres in a trance or deepe ſleepe, which cauſed his attendants to ſuppoſe that his breath was vaniſhed out of his noſtrills: but they were deceived in their ſuppoſition, for after ſome time hee awaked out of that extaſie, and is thereby ſo cheerefully revived, that now they have great hopes of his recovery and amendment.

Out of *Lancaſhire* it is informed, that Sir *John Seton* and the reſt of the Commanders that went from hence to *Mancheſter*, are now returning hither againe, becauſe the date of their Commiſſion to doe ſervice in that County is expired, it being for no longer time then three moneths, and becauſe it is not againe renewed, they have no longer power to ſtay or Command there.

And it is also reported from thence, that the Lord *Molineux*, and one Captaine *Tillesley*, got some Musketiers and Club-men together, and went with them to force the Castle of *Lancaster*, hoping to obtaine the power of Brasse Ornance that are kept there, but the Countrey people there about, raised also some considerable number of Musketeers and Club-men, and assayled them, and having much the advantage of them, they defeated them, and have taken the Lord *Molineux*, and the said Captaine *Tillesley*, whom they detaine in safe custody, to be sent to *Manchester* where they will be secured.

Out of *Yorkeshire* it is informed, that one Colonell *Lambourn*, with some 1200. men besieged the Earle of *Cumberlands* house at *Skipton* in *Craven*, whereupon the Earle desired the Earle of *Newcastle* to send a Regiment of souldiers thither to raise the siege and free his house, which the Earle of *Newcastle* refused to do, alleadging that he could not spare them from his present ser[illegible] yet the Earle of *Cumberland* suing to the Queene, at length with much adoe obtayned a Regiment, and sent them to raise the siege, whereof Colonell *Lambourn* being advertised, he immediatly left the siege, and meeting them [illegible] way, he encountred them, and utterly routed them, makng them flie with shame and losse back again to their Quarter.

The lateſt report out of *Warwickeshire* is, that some of Prince *Maurices* souldiers have plundered *Aulcester*, a towne in that County which belongeth to the Lord *Brooke*, and have carryed away all the men they could find there into slavery, and to exercise their Cavaleer cruelty upon them.

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16

A True

RELATION

Of the taking of the

CLOSE

AT

LICHFIELD

By Prince *Rupert*, with some Armes and Ammunition.

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With the whole Proceedings of both Armies at *Redding* untill this present Tuesday; And of Prince *Ruperts* intention to give an alarm to *Redding* on Sunday last.

April 25 LONDON,
Printed for *John Walton*. 1643.

A True

RELATION

of the taking of the

CLOSE

AT

LICHFIELD

By Prince Rupert, with long Arms,
and Ammunition.

With the whole Proceedings of both Armies at Dealing round this present Tuesday; And of Prince Rupert's intention to fight on Sunday last.

LONDON,
Printed for John Wright. 1643.

A true Relation of Prince RUPERTS *taking the* Cloſe *at* Lichfield ; *with ſome Arms, and Ammunition.*

FOraſmuch as the deſigne now in hand about the taking the Town of *Reading*, is a matter of the greateſt importance that hath been ſince theſe unnaturall Wars began, in regard of the great difficulty that of neceſſity wil fall out in taking of a place ſo ſtrongly fortified, their Works being many, and as impregnable as Art can make them; ſo likewiſe there was in the Towne at the firſt about three thouſand men, beſides five or ſixe hundred which came in preſently after His Excellencies approach thither, and it is certainly reported, that the greateſt part of the Kings Magazine is there, and twenty pieces of Ord-

Ordnance; and as the difficulty in gaining thereof must needs be great also, and would give large hopes for the suddaine settling the distractions of this Kingdome therefore it is ths Duty of all that wish well to the King and Parl. to put their helpeing hand to this businesse and those that are not there inperson, with *Moses* are to hold up their hands in prayer for it is he that giveth victory in the day of batell.

But because my intention at this time is rather to declare the truthof these proceedings wich have lately happned there then to take on me to instruct others of their duties, I shall more apply my selfe in this breife discourse unto thosethings Remarkable which have hapned in this seige since the Lord Gray came thither to ioyne his forces, consisting of about 5000 horse and foote and joyned himselfe with the Earl, since which time very little hath beene perticularly related.

The Lord *Gray* came before Redding on tuesday the 18 of this instant April, before which time the Earl had taken Cawsum hil which is about a myle and a half from Reading one the west side of the Town, where he planted his great Ordnance to batter the Towne, but before he began any battery, he sent a Trumpeter to Collonell *Aston* to surrender up the Towne and to suffer the women and Children to passe out in case he would not yeild it up, the Gouerner retorned answer, that he would not deliver the Towne untill wheate was at 40 shillings a bushell and as for the women and children they should dy with with him (a cruelty unheard of even amongst the heathen) whereupon the Lord Generall caused the Cannon to play upon the Towne all that day being Munday, and likewise all night untill six of of the clock the next morning, in which time many houses were excedingly battred and the steeple beaten downe in

which

which Collonel *Aſton* had planted Ordnance, which did much annoy the Lord Generalls quarters (though they did but little execution) and the Earle had planted morter peeces againſt the Towne and cauſed three loades of Granadoes to be brought to ſhoote into the Towne to fire it if they would not yeild, and his foot were ſo eager againſt the Cavaleers that a ſelect number of them offered to ruſh upon the Enemys Cannon and to ſcale their workes, but his Excellency like a wiſe Generall (which ever values the life of a ſouldier) would not permitt them to venture on ſo deſperate an attempt.

At the Lord Generalls firſt beſeigeing of the towne, there was great want of proviſion in his army, but on thurſday a great ſupply was brought in by the Country, and on wedneſday ſome of Coll. Aſtons ſouldiers iſſued out of the fort againſt a part of the L. *Grays* forces who were raiſing of a Mount to plant Ordnance on the North ſide of the Towne where he was quartered, at which unexpected ſallying forth the Lords forces at the firſt began to retreat, but being ſupplyed with more ayde and incouragement by the Lord Gray (who together with the Lord *Roberts* deſerue much honour for their wiſdomes and courragious carriage) his forces were brought on againe and put the Enemy to retreate back againe into the Towne, which was done with the loſſe of two on our ſide.

The Parliaments forces there are now very ſtrong being in all about twenty thouſand, beſides ſome ayde that came in to offer themſelues, out of the Country, and of them there be three thouſand at the leaſt, which are men of un-

danted

undanted courage, and ſingularly well diſciplined, ſo that they are accounted as ſerviceable as any old Low-Country ſoldiers. The L. Generall hath driven the Cavaliers from ſome parts of the skirts of the town, as in particular from the White houſe, and it is uſuall for our ſoldiers to march within Musket ſhot of them, and the Horſemen within piſtoll ſhot; it hath pleaſed God exceedingly to preſerve our men from the Enemy, for more have come to misfortune by ſome miſcarriages or negligence of our own ſoldiers, then by the enemies forces, we have three of their Outworkes, and our men are ſtrongly intrenched near to the town, and when our Ordnance have made any breach in the reſt of their Works, the Cavaliers force women and children to fill them again, as hundreds of our ſoldiers that are near within view can juſtifie.

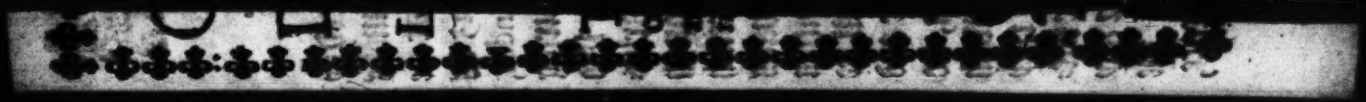
It is informed that upon Wedneſday laſt, there was one apprehended in the Lord Generals Army that came out of *Reading*, and being taken for a Spie and examined, he confeſſed that he came with an intent to blow up the Magazine of the Parliaments Forces, and it is thought that he is a Prieſt or Jeſuit, and a Councell of Warre are to proceed againſt him. Friday

Friday and Satterday, there was little action on either ſide, onely the Ordnance plaid a great part of each day upon the town, yet great care was taken, that the inhabitants, eſpecially women and children, ſhould not take any hurt therby, for having intelligence whereabout in the town the Cavaleirs were, the Parliaments forces ſhot only at that part; and the Lord Generall ſent up to the Parliament for ſome more great pieces of Ordnance fit for Battery, and to be adviſed by the Parliament, whether he ſhould batter or firr the town with Granadoes, in caſe Collonel *Aſton* ſhould ſtand out obſtinately and not yeild it up; but they have left it to His Excellency to do therein what he pleaſed, and left it to him to uſe his beſt advantage and endeavour, for the taking of the ſame, which His Excellency hath loſt no time in ſeeking for, but it cannot be conceived that ſuch a place as this is, can be gained in a day or two, for there is more danger in being over-haſty in a buſineſſe of this conſequence, then in taking it with more mature conſideration and advice, which may gain the town with more eaſe and leſſe loſſe by far then otherwiſe may be.

And

And now I cannot omit that great deliverance which happened on Sunday last, for whereas it hath been reported that Prince *Rupert* was still before *Lichfield*, it is now reported that hee hath taken the *Close* at *Lichfield* upon quarter; with the Armes and Ammunition which was there, and is advanced towards Oxford, or thereabouts; and it is said, that on Sunday morning the Lord Generals Scouts met with some of Prince *Ruperts*, and took one of them and brought him to the Army, who confessed that Prince *Rupert* was marching from Oxford thither, with at least two thousand Horse and Dragoniers, and that he was very near upon them, and that there was a plot between him and Collonell *Aston*, that he should fall upon the the arreare of the Lord Generalls Army at an instant, before they expected him, and that at the same time, Collonell Aston should sally out of the Towne, and while Prince Rupert was fighting with those Forces which he found in his way (for on a suddaine there could not be any great considerable number in his passage) Collonell Aston was to force his passage out of the Towne; but it pleased God to discover this treachery also; for as soone as the Scout had discovered it, a considerable party of Horse was presently drawn out: But Prince *Rupert* hearing his Scout was taken, doubted lest he had discovered the plot, wherefore he thought it boot lesse to make any stay, but wheeled about and is returned (as they say) to Oxford, but no doubt but within two or three dayes (through Gods blessing) we shall hear more and better newes of this businesse, for His Excellency is resolved not to lose one minute of time in the gaining of *Reddings*.

FINIS.



AN ORDINANCE AND DECLARATION Of The LORDS and COMMONS Assembled in PARLIAMENT.

That the Lord Major & Citizens of the City of London, for the better securing and safety thereof, shall have full power and authority according to their discretions, to arrest, stop, and search all high-wayes leading into the said City, as well within the Liberties as without, as they shall see cause, and for better effecting thereof, shall impose upon all the Inhabitants within the same, upon every search, such reasonable paines, and every Inhabitant giving assistance shall have the same protection in the service.

Ordered by the Lords and Commons assembled in Parliament, that this Ordinance shall be forthwith Printed and published.

John Browne Clerk. Parliamentorum.

April 25. Printed for John Wright in the Old Bailey. 1643.

Die Martis, 7. Martii, 1642.

IT is this day ordered by the Lords & Commons in Parliament, That the Lord Major, & Citizens of the City of London, for the better securing and safety of the said City, Suburbs, Parliament, City of Westminster, and Borough of South-warke, shall have power to trench and stop all such high-wayes, and by-wayes leading into the said City, as well within as without the Liberties, as they shall see cause; And shall also have full Power and Authority according to their discretion, to fortifie & intrench the places aforesaid with such Ordnance, & in such places, as they shall think meet; And for his and their better assistance and Assistance, to call in all or any Deputy Lieutenants, Justices of the Peace,

peace, Bailiffs, Constables, and other Ministers, Officers, and other his Majesties loving Subjects to be aiding and assisting, as they will answer the contrary at their peril. And it is further ordered, that the Deputy Lieutenants, and Justices of Peace for the County of Middlesex, and Surrey, City of Westminster, and Borough of Southwarke, or any three or more of them within their several and respective limits shall have power to impose upon the Inhabitants within the said Trenches, Forts, Fortifications, and Without the liberties of the said City, towards the charges of fortifying the said places as aforesaid, upon every house that shall be let for, or may be valued yearly at five pound per annum, six pence: And for every house of greater rent after the proportion of five pence in the pound, that the Tenant of the said house pretends to be bold it at a Rack-rent, or otherwise, after the rate that the said house shall be valued to be worth: Which Assessment shall be forthwith made and collected in manner as Assessments, and Liberties aforesaid, and paid to the

Treasurer chosen, or to be chosen, by the Common Council of the City of London to be disbursed as aforesaid, the said money to be paid by the said Tenant or Inhabitant where houses are inhabited, who is to deduct the same out of his next Rent payable to the Land-lords, if it be a Mansion-house, and by the Land-lords where houses shall stand empty: And it is further ordered, That whereas the Common-Council of London, have in this time of imminent danger passed an Act for the fortifying of the City of London, and other places adjacent mentioned. In pursuance whereof a Committee of Common-Council men and others, are appointed and have already proceeded in the said fortifications before this Ordinance could be effected, Be it hereby declared, that their said proceedings of that Act, and executing the same is a good service to the Common-wealth, and the said parties, & all such Engineers, and others that shall be employed by them shall be by power of Parliament fully indemnified both for what they have done, and shall doe herein for time to come.

Finis.

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16

THE BATTAILE ON HOPTON-HEATH IN STAFFORDSHIRE,

Betweene

His MAJESTIES Forces under the Right Honourable the Earle of

NORTHAMPTON,

and those of the Rebels, *March* 19.

Together with

A Letter from the Lord COMPTON *now Earle of* NORTHAMPTON.

Aprill 25

Printed by H. Hall. *M.DC XLIII.*

THE BATTAILE ON HOPTON-HEATH.

IT is too manifeſt what poore ſhifts the Authors of this rebellion have uſed to bring about their deſigns: among whom none have beene more buſie then Sir William Brereton and Sir John Gell, two that (one would think) have conſpired together to be beaten as often as they unite their mutuall forces. Witneſſe Aſhby de-la-zouch and other places where they shamefully have beene worſted by that noble courageous Colonell Haſtings. Though I muſt tell you both Brereton and Gell for their perſonall valour are as notorious Cowards as any in the ſaw-pit. I confeſſe indeed, Gell dare fight, provided his enemy have beene ſeven yeares dead; his valour having lately shewed it ſelfe againſt the Coffins and Monuments of ſome dead men, whoſe living faces he durſt not looke upon, as if his buſineſſe lay (like that devil's in the Goſpell) among the Tombes and Sepulchres. And Brereton is as valiant as hee, if lying downe in a ditch, ſtanding behind a hay-ricke, or riding a full mile from the field, may goe for valour, of which three performances his owne Souldiers confeſſe him guilty. And yet theſe two Champions (to shew they are perfect Cowards) are alwayes raiſing quarrels, and ſeducing His Majeſties ſubjects to kill one another; As in many other, ſo in this battaile on Hopton Heath, an impartiall Relation whereof you here have by an expreſſe from farre better hands.

From Stafford *March* 21. 1642.

Upon *Friday* laſt having intelligence of the Enemies intentions to approach hither, we marched towards the way wee conceived they would come, and having notice of about two hundred of them quartered in a Towne called *Heywood* in *Staffordſhire* neare to our paſſe, we fell upon them, and after a ſhort skirmiſh beat them from their hold, took and killed above the one halfe of them, the reſt eſcaping by by-wayes ſo that we could not follow them, onely quartered there that night *Sunday* being at *Stafford*, about twelve of the clock we had intelligence of S^r *W. Brereton* and S^r *John Gells* being met with all their forces, being about 3000 Horſe and Foote, placed upon a Heath called *Hopton Heath* neare a Towne called *Weſton* ſome two miles from *Stafford*. We drew out our Horſe and Dragooners being about 900. And the Heath ſeeming faire reſolved to charge them, the breadth of it being more then Musket-ſhot from incloſure on each ſide. As we advanced we diſcovered Musketeers placed within a walled Cloſe, and ſome Musketeers and drakes in hedges on our right wing. Againſt which we ſent ſome of our Musketeers but thoſe being too few to beat them, by order of counſell we advanced with our whole body of Horſe (leaving onely a Reſerve) towards their body, and upon our advancing their Musketeers ran from the hedges, we chargeing their body their Horſe preſently ran, and we forced them to quit their Cannon. But our men following the Execution beyond command, and our Musketeers not comming up, they got ſome of their Cannon againe, yet we brought off 8 peeces. And then rallying up our horſe againe as ſoone as we could, we charged ſome other Horſe which they had neare their Foot, which preſently retreated and ran, and then

Sir-

Sir *Thomas Byron* at the head of the Princes Regiment charge-ing their Foot broke in among them, but they having ſome Troops of Horſe neare their Foot, fell upon him, and then he re-ceived his hurts, bleeding ſo that he was not able to ſtay in the field. But by reaſon of the night and our Horſes being weary we ſtood about a Musket-ſhot from them, and after a time our men being weary, we drew ſomewhat further off, keeping ſtrong parties nearer them. The next morning by breake of day we made ready to fall on againe, but finding no Enemy, we then underſtood that they had marched away in the night about an hour after our parting with them, there we found carriages, with Ammunition and other things, & the fore carriages of their Cannon, which makes us beleeve they have throwne the reſt of their Cannon into ſome pooles thereabouts. In this fight (and in that former skirmiſh on *Friday*) we took and killed above 300, and wounded at the leaſt 500 more (for our Horſe charged their Foot which occaſioned ſo many wounded) as their owne men confeſſe whom ſince we tooke priſoners. We have taken above 300 of their Horſe, 8 peeces of Cannon, with a great deal of other Ammunition. *Gell* is certainly hurt but not killed, yet they ſay he was hurt by chance by one of their owne ſouldiers as they went away in the night, and we are apt enough to beleeve it, for he is not too forward to come into danger.

But now we muſt from the ſadneſſe of our ſoules acquaint you with the great loſſe both His Majeſtie and the whole king-dome have ſuſteined in this action by the death of a moſt Loyall and hardly to be equalled Subject, the moſt noble and moſt va-liant Earle of *Northampton*, who upon the firſt charge with our horſe, being engaged upon Execution neare their foot, his horſe was ſhot, ſo that he was conſtrained to alight, and being encom-paſſed with enemies he fought on foot a long time, killing (as they themſelves confeſſe) a Colonel of foot, and ſtriking ano-

ther

ther Captain into the breſt with his Poleax, beſides other common ſouldiers whom he wounded and ſlew, untill ſuch time as he was overborne by multitudes, and then being knockt downe with a muſket and grievouſly wounded, and his head-peece taken off, was offered quarter (as they ſay) but he anſwered that he ſcorned to take quarter from ſuch baſe rogues & Rebels as they were; and ſo fought it out a long while after, till ſuch time as he was ſlaine by a blow with a halbert, on the hinder part of his head, receiving at the ſame time another deep wound in his face. Which done, they hurried him away ſo as we all thought he had been taken priſoner, for we could not find his body.

The ſadneſſe of this accident would not have left our greateſt Victory without miſery, but yet the greatneſſe of his example cannot but make all thoſe that are deſirous of honour to follow him in his ſteps; though none can come nearer him then his brave ſonnes, and eſpecially the Lord *Compton*: In whom we find much gallantry and valour in this laſt action (wherein he received a ſhot in the legge, but no waies dangerous, and his horſe alſo ſhot under him.) So that ſhould we not ſay, that there is none more fitting, or deſerving to ſerve His MAJESTY and the Kingdome in thoſe Commands, and Honourable imployments which his Father enjoyed, then this young Lord, wee ſhould both wrong his Lordſhip, and our owne judgements. Wee are aſſured he will be found to be the inheritor of his Fathers Loyalty and Vertues, and endeavour by ſerving His Maieſty, to revenge his fathers death, and equall him in glorious actions. In which we ſhall be ready to follow him, and are preparing for that purpoſe. We had 25 ſlayne, the cheife whereof were Captaine *Harvy* of my Lords own Regiment, Captain *Baker* lately a ſcholler in *Oxford*, Enſigne *Bowyer*, Captain *Middleton* of Colonel *Haſtings* Regiment, Leiutenant *Greene*, Coronet *Billing* and Coronet *Hall*, who all carried themſelves as gallantly as men could do. There were about ſome twenty hurt, the moſt whereof were Officers; as Sir *Thomas*

Byron

Byron, Colonell *Stanhope*, Colonell *Wagſtaffe*, Captaine *Knotsford*, Captaine *Richard Bagot*, Captaine *Harvey Bagot*, Captaine *John Clarke*, Captaine *Thomas Harwood*, Maſter *Spencer Lucy*, Lieutenant *Leving*, Coronet *Mettham*, Coronet *Waſhington*, and Maſter *Lancaſter*, beſides my Lord *Compton's* ſhot in the legge, not a man of theſe but expreſſed admirable valour, the ſervice for the time being very hot, and the enemies being above three times our number, *&c.*

There can be little added to this expreſſe Relation, wherein though it pleaſed God ſo to defeat the Rebels, yet our loſſe is invaluable in the death of this noble Earle; who as he was early up (being one of the firſt defenders of this righteous cauſe) ſo he continued at ſuch a height of courage and magnanimity, as drew all good mens eyes on his honourable actions. Whether the Rebels offered him quarter, or whether he refuſed it when it was offered, is not certaine, for we have it onely from themſelves, who no doubt will make their beſt excuſe for murthering ſo incomparable a Lord. Nor is it improbable that he ſcorned their quarter, preferring a preſent honourable death before that vile, wretched, unprofitable captivity, whereof he was aſſured, were he once their priſoner. For as he ſpent his noble endeavours in defence of his King and Country while he lived, ſo he valued not his life when it would be ſerviceable to none but Rebels. He hath beene often heard to ſay, that, *If he out-lived theſe Warres, he was certaine never to have ſo noble a death.* And had we wholly loſt him, it would have fill'd us with too much ſorrow, but that we have ſuch excellent Copies of him in his rare ſonnes, and chiefly in the gallant young Earle himſelfe, who hath ſo much of the father in him, that he only wants time and opportunity to make him more like him. And this you will partly gather by this enſuing Letter which my Lord writ with his own hand to the noble Counteſſe his Mother, two dayes after his Fathers death.

Deare

Deare Mother,

ON *Sunday* laſt we got the day of the Rebels, but our loſſe (eſpecially your Honours and mine) is not to be expreſſed. For though it be a generall loſſe to the Kingdome, yet it toucheth us neareſt. But Madam, Caſualties in this world will happen, & in ſuch a cauſe who would not have ventured both life and fortune? pray'e Madam, let this be your comfort, that it was impoſſible for any to do braver then he did, as appeares by their owne Relation. I ſent a Trumpeter to know what was become of my Father, hee brought me a Letter from Sir *Iohn Gell* and Sir *William Brereton*, aſſuring mee of my Fathers death, making ſtrange demand for his body, ſuch as were never before heard of in any warre, as all their Ammunition, Priſoners, and Cannon which we had taken. I ſent them word backe, that their demands were unreaſonable, and againſt the Lawes of Armes, but deſired them to give free paſſage to ſome Chirurgeons to embalme him, or to let their Chirurgeons doe it, and I would ſatisfy them for their paines. their laſt Anſwer I have ſent in *Philip Willoughby's* Letter which is, that they will neither ſend the body nor ſuffer our Chirurgeons to come to embalme it, but will ſee their owne Chirurgeons doe it. Their Relation was, that He was aſſaulted by many together, and with his

his owne hand killed the Colonel and others alſo, but was unhorſed by the multitude, his horſe being ſhot: But his Armour was ſo good that they could not hurt him, till he was downe, and had undone his head-peece.

'Pray'e Madam, be comforted, and think no man could more honourably have ended this life (fighting for his Religion, his King, and his Country) to be partaker of heavenly joies. We muſt certainely follow him, but can hardly hope for ſo brave a death. Thus humbly craving your bleſsing, I ſhall remaine till death

Your obedient Sonne

STAFFORD
March, 22.
1642.

NORTHAMPTON.

Let the Reader now judge, if the genius *and ſpirit of the Father be not eminent in the ſonne, and whether that hand that wrote this Letter doth not promiſe as great hopes for the good of this Kingdome as any whomſoever of his age and quality. Next you may ſee the Barbarouſneſſe of theſe Rebels towards the Corps of the dead, who as they have made ſale of their Allegiance and Loyalty, ſo now have ſhaken hands with all common honeſty, practiſing thoſe inhumanities the very* Turks *ſcorne to deſcend to; For the* Mahometans *if they kills Commander that is an Enemy, doe not only embalme the corps, but give it ſafe convoy to the enemies quarters, that the freinds of the dead may give it buriall, as the noble Earle of* Craford *and others that have beene in the warres betwixt the* Polonian *and the* Turke, *teſtify to be true. And doubtleſſe if the* Turkes *knew what breach of faith given, what robbing, ſtripping naked, nay murther (after Armes delivered up by compoſition) hath beene committed on His Majeſties ſouldiers, it would further harden them againſt Chriſtianity; unleſſe they conſider that theſe things were done not as they are Chriſtians, but as the worſt of Rebels. And let them not for ſhame object, that wee looſe men of eminencie, but they do not, leſt wee tell the world the reaſon. For as the Commanders of theſe rebellious Forces are made up of all Religions and Trades, ſo thoſe few men of quality that are on their ſide, are driven by their guilt into ditches, and ſaw-pits, any whither out of the reach of danger, as not daring to leave the world with all their ſinnes about them. Therefore were it any cauſe under Heaven but this, that is, were not Religion, Honour, Learning, Lawes, Nobility, Gentry, Honeſty, and all at ſtake, theſe Noble Lords and Gentlemen would not make their blood ſo cheape, as to ſpend it on ſuch unworthy enemies, who as they have endeavoured to murther both King and Queene, ſo labour the ruine of every Engliſh Gentleman.*

FINIS.



K Periodical Publications

19

The second

INTELLIGENCE

FROM

READING.

Dated from

His Excellency

HIS QUARTERS

Before

READING,

April 24.

London, Printed for *Samuel Gellibrand*.
April 25. 1643.

Theol
INTELLIGENCE
from
BRADING
to
His Excellency
HIS QUARTERS
at
BRADING
April 21.

Sir,

SInce my laſt of the eighteenth of this inſtant, divers things have faln out; the moſt remarkable in their nature, and the moſt certain in the truth, I ſhall acquaint you with. From other parts that which we underſtand, is this, That the Cloſe at *Litchfield* is ſurrendred to Prince *Rupert*, but upon as good terms as could be expected; their Powder was ſpent, which made them uncapable of reſiſtance; and after much miſchief done to their enemies, many ſlain, and more hurt, they had liberty to march away with Bag and Baggage; from whence we and our friends with us may conclude the hazard and difficulty of Sieges. Sir *William Waller* lies behinde Prince *Maurice*, ready to wait upon him as he moves this way: the laſt we heard of them, was, That Sir *William Waller* was at *Tewksbury*, the Prince at *Sudeley*; but now we are informed Prince *Maurice* is come to *Oxford*, and our Quarters are intended. As for our own Affairs, they ſtand thus: As for the Town, we underſtand the ſtate of it to be full of wants, both of Pro-

viſion and Ammunition; the Welch-men have already feaſted with a horſe or two, and thoſe lean ones, in regard that horſe-meat hath much failed of late, which occaſioned an endeavour of the Horſe to go away on Saturday night; but they were ſtopt by the Foot: So likewiſe for their Ammunition, they want Powder, but Bullets more, ſhooting very ſeldome, and very ſtrange Shot, as ſtones, and ſuch like. The Governour is by all ſorts confeſſed to be wounded; ſome ſay, ſhot in the neck, others, bruiſed by the fall of a ſtone from a houſe; but he is ſo ill, that he executes not his place, which cauſes much confuſion and diſtraction among them. Some of the Town have come out, and informed us to this purpoſe, and that they had an intent to leave the Town; which its like enough they would have done, had it not been as hazardous as their ſtay, in regard of our Quarters. We took priſoner on Sunday morning a Servant of Sir *Lewis Dyves*, who was ſent to give the Town notice of Ammunition coming to them; he ſwam over the River, and back again, but was intercepted, and the Supply was prevented by ſome Troops of Horſe of ours, and Colonell *Barclayes* Regiment, and 200 of Colonell *Holbornes*, who lay in the way about *Caveſham*: We likewiſe took a fellow equally guilty of folly and knavery; he was once of the Lord *Roberts* his Regiment, and ran away

to

to the enemy, and was now hired to blow up our Magazine, as himſelf confeſſes, but knew no way, as he ſayes, but to throw a light Match into a Barrell, ſuppoſing he ſhould have found one open; he was to have had five pound for his pains; but now inſtead of that a halter. Yeſterday hearing that the King was advancing this way to the relief of the Town with what Force he could make up, which is not much in the abſence of his Parties: We ſent a ſtrong Partie of Horſe and Dragooners, under the Command of Colonell *Middleton*, who at a place called Dorcheſter, 7 or 8 miles from *Oxford*, ſurprized the Kings Regiment of Foot, now again under the Command of Colonell *Will. Vavaſor*, that man of Honour, by whoſe loſſe if we can gain ſo much wiſdom as to truſt no more of them upon their loſt reputation, we ſhall make a good Bargain; who, though he was not there preſent, his Captain Lievtenant was taken, the Standard again endangered, about 100 horſe taken, and 60 or thereabouts (ſome ſay more) ſlain, and about 50 Priſoners; and Captain *Watſon* the Kings Gentleman Harbinger was taken providing for the Kings march that way; which it may be this defeat will a little retard, if not diſappoint; which yet we ſhall provide for: The advantage could not with ſafety be purſued, in regard of their whole Body was but two miles diſtant: But we are thank-

full for this, & hope ere long to afford you more and better news. We received your proviſions, which were very welcome; but there muſt be ſpeciall care taken in laying a ſetled way for Money, which muſt hold us together. You think that victuals ſhould ſtop mens mouths, but that alone will not ſerve the turn. If God proſper us in our endeavour againſt this Town, I hope the reputation of it will draw in both your good opinion and ſupplyes. Howſoever things fall out, timely care and proviſion prevents diſtractions and diſcouragements. We have ſome little addition of Dragoons coming from *Bedfordſhire*, and are in Expectation of your gallant Sheriff, who hath a juſt and great intereſt in our eſteem here. You have heard many reports, ſome ſlanders of my Lord *Grayes* forces, which I doubt not, but after their time allowed for their entrance, will ſhew themſelves good men, as they look to be; they had the acceſſion of a Regiment on Saturday. Sir *John Meldrum*, that diligent and adventerous Colonell is ſent to them with his Regiment, who we doubt not by his example and encouragement will do much good. It is ſomething a hot ſervice for young Souldiers, but cuſtome will make it eaſie. I will detain you no longer; the next news I write, will be of moment; for doubtleſſe we ſhall do ſomething upon the

Town,

Town, or the King upon us, which we wonder He hath not done all this while.

The Lord direct and prosper us, and guide our concerned friends to the understanding, and acting that which may be most for our and their advantage. Farewell.

FINIS.

20.

A True RELATION

Of the taking of

Sherburne Castle,

AND

The treachery of the town malignants.

As it came in a Letter written by a Captain who was at the taking of it.

Dated from Sherburne, *and received here the* 24. *of April,* 1643.

Aprill LONDON, 25

Printed for *Samuel Gellibrand.* 1643.

A TRUE

RELATION

Of the taking of

Sherburne Castle,

&c. &c. &c.

The treachery of the town maligners.

As it came in a Letter written by a Captain
who was actually present.

Dated from Sherburne, and received
here the 24. of April, 1642.

Printed for Samuel Gellibrand. 1642.

A true Relation of the taking of *Sherbourne Caſtle*.

Noble Sir,

AFter my humble ſervice preſented unto you, theſe are to let you underſtand that we marched out of *Briſtoll* on the 11. of this preſent with all our Troop, and with one Company of Dragooners which did conſiſt of about 40. men. Col. *Popham* and his brother alſo marched along with us, having no Forces with them but their uſuall attendance. So then we marched into the lower parts of Somerſet-ſhire, to ſeize on the rents of the Lo: *Capel*, and the Lo: *Pawlet*, and of the Marques of *Hartford*, and partly our journey was for the ſpeedy expediting of ſending away the proviſion which was raiſed in that Country to ſend into Ireland. In the lower part of Somerſetſhire we found men to contribute unto it very cheerfully, but that part which is next adjacent to the County of Wilts, hath been very cold in their contribution towards the Parliament and Ireland, but now we ſhall make them contribute unto us.

We alſo marched to *Wells*, where we found Colonel *Strowd* with about an hundred Muſquetiers, and there was ſome falling out betweene Col: *Pophams* men, and one of Col: *Strowds* Captains, but it was quickly pacified,

ed, for Col: *Strowds* men left the towne the next morning.

We did also make search in the Bishops house of *Bath* and *Wells*, and there we found one of the Bishops gods, which was the Lady *Mary* with the Babe in her arms, and she was bound up in a linnen cloth and laid in a coffin, this we found in the Bishops closet, and my father doth intend to send it to the Parliament.

At *Wells* we received order from Col: *Fynes* to make all the haste we could towards *Sherbourne*, for as much as he had received intelligence that the Marques of Hartford & the Lord *George Digby* were on their march from Oxford to come to Sherbourne to raise Forces in Dorsetshire. So we according to our order left Wels, and marched towards Sherbourne with as much speed as we could to come thither before the Marques, and we marched to Sherbourne that night. We sent a party of horse before us to Sherbourne, in all about 20. Horse and Dragoneers, and gave them order to stay for us at the townes end, and not enter into the towne till we came to them, because we knew it to be a very malignant towne. But they it should seeme forgot our order, and marched into the town, and when they were in they drew themselves up into a Battalia, and made a stand in a broad place in the towne, and then they presently sent for the Constable to provide them and us Quarter. The Constable came presently to them, and told them he would do them the best service he could in providing them quarter; but this Constable returned no more again to our men, but in stead of getting quarter for us, fought all the meanes he could to raise the towne against us, so we presently came in to our men,

men, and asked what was the news? they told us there was all peace to us. As we were marching into the towne, we heard a bell ring, and I asked a man what was the reason that the bell did ring? he told mee it was the nine of clock bell. So we marched down towards our quarter, for we were come within their chains and their turne pike, then (little dreaming of any opposition that should be made us) we marched downe into the middle of the towne, it being very dark; when we came against the butchers shambles, Master *Hugh Popham*, Captaine *Smith* and my selfe were in the Front a little before any our men. And then some men called unto us, and bade us stand, and asked us for whom we were? our answer unto them was, we were for the King and Parliament: they told us they were for the King against the Parliament. Then we called for our men to come up unto us, but in the mean time we gave fire upon them, and they likewise gave fire upon us, and then they gave fire out of all the windows upon us, and came running out of every doore with Muskets & great Bils, saying one to another, Kill the Parliament dogs. Some ten of our Dragooners were between our Troop, and Master *Hugh Popham*, my selfe and Captain *Smith*. Master *Popham* and Captain *Smith* carryed themselves very valiantly, but those Dragooners of ours had not above three matches lighted amongst them, which forced them to fly back againe upon our Troop, and so made the Troop give back a little way out of the strait place that they were in. So Master *Popham*, my self and Captain *Smith* were forced to retreat; Master *Hugh Popham* being so wounded that he rode not 100. yards from the place before he fell downe dead; Cap. *Smith*

being ſo much wounded, that it is very doubtfull he will not live; and my ſelfe was ſhot through one of my arms, cloſe by the ſhoulder, and had I had no armes, I had been killed like one of them. But thanks be to God I am as well as ever I was in my life, but was never ſo dry beaten with bills and pikes as I was then. We drew our ſelves up into a Body againe vvith all ſpeed, and made our Trumpets ſound a charge upon them preſently, and ſo vve marched down again upon them. And then vve diſmounted our 40. Dragooners, & they marched dovvn vvith us, and fought very valiantly, ſo that vve preſently beat them from that place of the tovvn, and vvithin one houre vve beat them quite out of the towne, they being in number 300. and vve not above 120. but there was one of our ſouldiers which was ſhot out of a window, who being in heat of bloud ſhot up his piſtoll into the thatch of a houſe (unknown to any Officer there) and the houſe was preſently on a light fire, and it was in the very heart of the town; we had but one man killed in the place which was Maſter *Popham* and ſix or ſeven wounded, ſo at laſt we could not finde one man in the Town, and we rod up and down from one houſe to another to cauſe the people come forth to put out the fire, but they being very diffident of our mercy would not appeare. So we were forced to leave the town for that night; for if we had ſtayed no body would have come to put out the fire, So we marched to a Towne called Evell ſome three miles from Sherborne and there vve quartered all night. The next morning the men of Sherborne beat up their drums for the Cuntrymen to come in to them and ſtood again upon their guard, and vve ſent into the

Country

Country for vvhat forces vve could get, and vve have gotten vvithin three dayes 3000. very able men and very vvell armed, and novv are ſome 500. ſtrong in horſe ſo that novv vve have a brave Army, on the 19. of this preſent vve marched tovvard ſherborne again and vvhen the enemy heard of it they ran quite avvay, So vve have poſſeſſion of the Tovvne of Sherborne, the Caſtle and the Earle of Briſtolls houſe, vvhere I beleeve vve ſhall have great ſtore of vvealth; There vvas a Rogue hired by ſome of the men of Sherborne to kill one of the Lieutenant Colonels of Somerſetſhire vvhich man vve have taken, and he hath confeſſed unto us vvhom ſet him a vvork, vve have taken ſome Colours there, and novv vve have ſpoiled the party vvhereof they had great hopes there, I pray preſent my duty to my vncle. I reſt,

From Sherborne Caſtle
21. *April* 1643.

Your humble ſervant,
L.L.

There vvere about ten men killed that night in Sherborne of the enemies.

FINIS.

There were about ten men killed that night in
Sherborne of the engines.

Numb. 37.

SPECIALL

PASSAGES

And certain Informations from ſeverall places, Collected for the uſe of all that deſire to be truely Informed.

From *Tueſday* the 18. of *April*, to *Tueſday* the 25. of *April*. 1643.

THat which firſt offers it ſelfe this weeke, is the continuation of the ſiege of *Reading*, and becauſe there are ſo many ſtrange and various reports, eſpecially by the Adverſary, permit a larger Narration, then you are uſually troubled with in the weekly Paſſages, the intent thereof being to give true but ſhort information.

The Lord Generall (as before) came Saturday the fifteenth of *Aprill*, before *Reading*, a place ſtrongly fortified, with a deep ditch round, and ſtrong workes neere and remote, he marched a compaſſe of ſome ſeven miles extraordinary, as if he had intended *Oxford*, by which meanes he got to the Weſt and weakeſt ſide of the Towne, and poſſeſt himſelfe of a hedge and ditch at the firſt, which gave him opportunitie of beginning his intrenchments, without any conſiderable loſſe of men, which are uſually cut off in great numbers at the firſt breaking of ground: after his Excellency had got a good ſafe quarter at a Knights houſe about a mile from the Towne, and to the South-weſt, he began to make uſe of his Ordnance, againſt a worke neere to a barne, and continued playing for a good time, but finding that the ſubtle Governour (famous for the holding out Townes) made up as faſt as the Cannon beat downe, he deſiſted that, and fell to intrenching, thereby intending to get by degrees to the ſaid worke, and with as little loſſe as might be of men. The valiant and honeſt Major Generall, having learned in

Holland,

Holland, not to be prodigall of the lives of good Souldiers, there being not in six dayes above thirtie men wounded, and not twentie slaine, some of which being hurt by powder of their own, and some slaine by over-forwardnesse where there was no need: untill thursday towards night the Town was not circumvalated, which either for want of force or for what other reason the Reader may conjecture as he please: which being not done, the enemy got opportunitie to passe in three loades of Ammunition, and 700. fresh men: which could not but be a great incouragement to the besieged, and make the Governour able to make good his workes, that he need not have taken the women of the Towne to put before his men, to save them from the shot, as some affirme they saw upon the worke upon which the Parliament forces played, which if true, is more barbarous and inhumane, then can be parallelled; its true, the Turkes use to put Nigers before to dull the edge of their enemies swords, but that women should be so used, its pittie that ever such a Governour was borne of a woman, but that he had been some monster; and were the times setled, and he survive the troubles, it were a good worke for women to cut him in pieces, and send a piece to every Commander, as far as his carcasse would reach: but if mens eyes were not deceived, why might it not be some geare, or men in womens apparrell, or the like: a favourable construction would be made, if possible.

This supply being come, a necessitie there was of surrounding the Towne, which to doe my Lord *Gray* of *Warke* was called on Wednesday to the East-side of the Towne, and Colonell *Hamsteds* Regiment of foote, to which was added some horse, who were to see that no supplyes came by water, either up or downe, which accordingly was done; the Lord *Gray* drew neere the Town, and the Colonell fell to surprize of the Boats: and herein must not be omitted the businesse of the Lord *Gray* (so much vapoured by the Parliaments back friends in *London*) which fell out the same night. The good Lord had, it will appeare, courage sufficient, and an equall affection to the cause, as likewise his Commanders, but his men being unacquainted with Alarums, and especially in the night, knew not what number were come out against them, nor with what, and so in a tumultuous way, stept aside, but are now by the addition of some older Souldiers, especially my Lord Generalls

Regiment

Regiment of horſe(who are ſo well verſt in Alarums, that they can tell when they are aſleepe, which is a true and which a falſe) (there being before onely Quarter-Maſter *Dalbere* with them) now reſetled both in their Quarters and courage, and if they may but ſee their enemy in open field, will not flinch but ſtand out to the laſt man. And what have theſe braggers to brag of, they killed never a man, nor got a peniworth from their quarters, and let them know, that a partie of horſe not above two troopes, the ſame day advanced as far as *Abington*, and made a partie of theirs quitt the Towne, when they had day-light to looke their enemy in the face: and yet its not denyed but a partie of theirs from *Wallingford* made ſome of the Parliament partie flie, and ſurprized others: but to returne to the Leaguer before *Reading*: The Counſell of Warre finding the taking of *Reading* a buſineſſe not ſo eaſie as was ſuppoſed at firſt, and might have been preconſidered, if a ſtander by may be ſo bold, began to conſider that it was not a time to make a *Dutch* Siege (which holds five or ſix moneths uſually, and ſuppoſing the enemy might poſſibly diſturbe them in their Quarters, information being brought Colonell *Ruthin* intending to march againſt them, reſolved (as its ſaid) to ſtorme the Towne, as ſome call it, but others to nonſlate it, or in Engliſh, to ſet upon it in all parts at once: and ſo to make ſhort worke, though ſadder then were to be wiſht in poynt of loſſe of men: and this reſolution held for ſome houres, but upon information of the drawing neere of a great partie, under the command of the afore-named, and for another reaſon, have waved that alſo.

The Towne of *Reading* hath received ſome hurt, as firſt, divers common men and ſome Commanders are ſlaine; the probabilitie of which will appeare from this credible report of ſome that were taken priſoners, which is that there was a Cannon Bullet flew through the chamber of the Governour, and that ſince he is ſhot through the thigh: but if this priſoner to get favour did not repott the truth, time will tell it.

Thurſday the Cannon played very fiercely from five to almoſt eight at night. To welcome it may be Collonell *Moore*, who immediately before came gravely in the head of two *London* Troopes to my Lord Generalls Quarters: The next day three Troopes of *Eſſex* horſe arrived at my Lord *Grayes* Quarters: which was the

day that the *Londoners* ſent fourſcore Cart load of excellent good proviſions for the Armie, beſides what went out of *Buckingham* and *Hertfordſhire*: The God of heaven ſend them a ſpeedy and good harveſt of all their unparallelled bountie and readines, and that the hopes of their enemies may be diſappointed, which is that before this warre be ended, the forward men for the Parliament ſhall be brought to a morſſell of bread: But leaſt this ſtory prove too tedious, take notice that our feares are in ſome meaſure over in *Yorkeſhire*, by the Popiſh Armies, leaving the ſiege of *Leeds*, and the cutting off of an hundred men in the march from the Towne, beſides what they loſt upon the place, which we hope may put a little ſtop to their march to the South (if they intend it) for its beleeved they will not come this way, and leave an enemy behinde them, who will make a ſhift to requite to the full all their cruelties upon the eſtates of thoſe that march along with them: and beſides, we learne that two thouſand who had been in that Popiſh Armie, for feare not love as moſt but Papiſts are, are come from the Earle of *New-caſtle*, being not willing any longer to further the ruine and deſtruction of their neighbours and Countrymen.

From Ipſwich the 20. of Aprill.

We are here in a ſad condition, thoſe eſpecially who have diſburſt moſt and been moſt forward for the Parliament, I meane, of thoſe that trade to *New-caſtle*; for we are conſtrained to lie ſtill, and waſt our eſtates, and beggar our ſelves, wives, and children, when others (who hate the Parliament) with every poore pretence, can make voyages one after another, to the great enriching of themſelves, and are incouraged to deceive the Parliament, by being told they may curſorily enter bond not to goe to *New-caſtle*, and pretend another place, but then goe to *New-caſtle*, and they ſhall be warranted never to be queſtioned for what they doe; and if this be not enough to make men turne to the other ſide, let the world judge. The Governour of *Langerford* is like to find ſo much favour, as to continue in his office, which if he doe, it will be to the great diſcontent and terror of theſe parts.

Prince *Morice* lies about *Baſum*, and towards *Cicester*, feeding himſelfe with the contents of that fat Vale, being foure or five thouſand ſtrong. Sir *William Waller* with his forces being about *Tewkesburie* and *Gloſter*, with a leſſe power then is fit to encounter

Prince

Prince *Morice*: a partie of Prince *Morice* his men about foure hundred were in *Auſter*, a towne in the mid-way between *Warwick* and *Worceſter*. Sergeant Major *Bridges* underſtanding by Scouts taken, how they were armed, and their number, ſent out about fourſcore Muſqueteers, who after a march of ten miles, in the night fell upon them Sunday laſt was ſenight in the morning, and beat them all out of the Towne, who in all haſt made to Prince *Morice*, who ſent a partie of five hundred horſe to purſue them, and before they could get to *Warwicke*, were within two miles of over-taking them, and miſſing returned to *Auſter*, plunder every houſe in the Towne of what ever was portable.

Colonel *Cromwell* is at *Huntington* himſelf, part of his Forces are at *Peterborough*, he is not full 1000. horſe and foot in all; he hath no great incouragement to advance into *Lincolnſhire*, unleſſe things ſtood in a better poſture: he intends to trie *Crowland* once more, the firſt attempt not taking, becauſe they that went were imployed in that ſervice, perceiving their enemies place a Miniſter and divers other friends in that place where they were to ſhoot, did at firſt forbeare to ſhoot; but after conſult, they reſolved to do it: and when they gave fire to the Cannon, it brake; then they reſolved not to attempt that way, but to trie ſome other way; but that not being agreed to, they came back.

The buſineſſe of *Lichfield* is thus preſented by thoſe that came from it ſince the ſurrender of it. P. *Rupert* lay almoſt a fortnight before it with 4. or 5000. men, of which halfe were armed: he brought with him about 1300. the reſt were the Lord of *Northamptons*, Colonel *Haſtings*, and divers of *Staffordſhire* and *Shropſhire* Forces, moſt Papiſts: he left no way unattempted to take it, both by batteries, mining and ſcalings, but none of them took, but were greatly to his loſſe and damage: yet at laſt he by a new Mine blew up part of the wall, and killed 4. or 5. men, and hurt as many. This being done, powder ſpent (as ſome ſay) and no reliefe heard of, (though there were ſome gathering together, as the Lord *Gray* from *Leiceſter*, Sir *John Gell* from *Darbie*, and others from *Coventrey*: theſe in time might have preſerved it, but when the Steed is ſtolne ſometimes the ſtable-doore uſe to be ſhut, and too often the more the pitie. Thoſe within the Town, as they held out bravely, ſo made Honourable termes, being allowed baggo and baggage, and a Convoy to *Coventrey*; and all things which are uſually granted:

ed to Souldiers that leave places. The Enemy loſt 6. or 700. men before the Town, and intends now to fortifie it for the Queene, as is conceived. The next bout let *Leiceſter* or *Coventrey* look for.

Thoſe noble and valiant men that held out the Cloſſe thus long againſt ſuch a power deſerve to have the beſt of imployment and preferment, as well as thoſe that ſtood ſo bravely to it at the fight neer *Stafford*.

There is a report that the *French* and *Papiſts* in my Lord *New-Caſtles* Army give no quarter; This ſhews their ſpirit and what's intended by the great wheels in his Majeſties Army, *viz.* utterly to deſtroy the Engliſh Proteſtant.

Exon. 22. *Aprill.* 1643.

This County ſtands firme to the Parliament, and had made an end of the warre here before this time, had it not been for the treacherie and inſtabilitie of the Commanders ſent us from you; but we have now caſhiered them, and choſen new of our own to purſue the Rebels, the Treatie being at a period, I pray God give ſucceſſe, &c. It is credibly reported, that there is a Barke taken upon the borders of *Wales*, and brought into *Appledore*, neer *Barſtable*, laden with ſtore of Money, and Plate, covered three foot deep with Coals; which was the Earl of *Worceſters*, to be employed for the Proteſtant Religion, which I hope it ſhall be though not by him. Its nayled up till they receive order from the Parliament for the diſpoſall: Thus God can find a way to make his Enemies contribute towards the furtherance of his Cauſe.

The *Corniſh* Free-holders and Farmers (being undone at home) ſeek ſhelter and relief in *Devon*, leaving the reſt to their Seducer, who may ſeduce them ſo long till he lead them the right way to the gallows. Theſe Villaines can do nothing but by plots and treacherie: through the perfidiouſneſſe of ſome of their wicked Impes, *Bydiford* (a place of conſequence for the ſafetie of the Northerne parts of this County) ſhou'd have been betrayed unto them, but God diſappointed them by diſcovering their plot. Moſt of our Forces lay now in thoſe Northerne parts, intending to march into *Cornwall* from *Bydiford*, let us have your prayers for their ſucceſſe.

Sherborne is yeelded up to Collonel *Popham*, but the Malignants are all run away; they have enough within them to purſue them (a guilty Conſcience) and let them take heed leſt the Avenger of blood overtake them.

From

Dorcheſter the 17. of Aprill.

HEre came newes this morning from *Sherborne* of a bloudy fight in the Towne this laſt night, occaſioned through the baſe treachery of the Townesmen: Colonell *Popham* comming for this place, ſent a Trumpet to *Sherborne* to know if he might quarter his men in the Towne that night, anſwer was returned that he ſhould be welcome; but as ſoone as the Trumpeter was gone, theſe perfidious villaines made all the preparation they could to have cut off every man of them; ſo that when the Colonell came with his two Troopes into the Towne, they moſt treacherouſly fell upon him unawares with all their force, ſhooting out at the windowes, and cutting the horſes bellies with ſithes in the midſt of the ſtreets; but it pleaſed God to preſerve the Colonell himſelfe, who retreated with the loſſe of his Brother Captain *Popham*, and one other Captain, and divers of his men, beſides many wounded; ſome of the Townſmen were likewiſe ſlaine, and ſome wounded, but how many is not knowne. The Colonell went for *Evill*, and is raiſing the Countie of *Sommerſet*, to be revenged on this bloudy act. By the next, I beleeve, you will heare of the burning or battering downe of that place. Certainly, their cauſe cannot be good that is thus upheld by treachery. Let this be a warning to others, how they truſt thoſe who have declared themſelves Gods and the Parliaments enemies.

They that come from the Leaguer before *Reading*, ſay that the victuals ſent from *London* to the Army was very thankfully received, and as equally as could be contributed to the ſeverall Regiments; and that the Souldiers hold good health, and are couragious There was a partie coming to give further relief to the Town, but being diſcovered, Collonel *Barkleys* Regiment was ſent againſt them, and encountred them, killing 15. of them; the reſt fled ſecuring themſelves in a wood that they might the better eſcape: There was a ſervant of Sir *Lewes Dives* that ſwam from *Reading*, intending thereby to get to *Oxford*, but was taken. He confeſſeth that the Governor is hurt, that he was ſent to give notice, that if he had not a ſupply of Ammunition, he ſhould not be able to make good the Town any time. There is theſe two hopes, the one want of Ammunition, the other of victuals, that may gain the Towne other way its like to coſt many mens lives.

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This

This is added concerning those ever to be honoured men that were in *Litchfield Cloſſe*, that they killed 30. men at the time when they entred the breach, hurt 40. took 40. priſoners, among whom Captain *Legge* was one taken, the Lord *Digby*, one hurt, and Runaway *Wagſtaffe*, one of them killed: They would not yeeld the Town but upon the fore-mentioned termes, and likewiſe they would have all the priſoners delivered that had been taken of the Lord *Brookes* Companies ſince his death. Great was the commendations of them, and reſpect ſhewed to them by their Enemies at their departure: whoſe pains in watching, valour in fighting, for 16. dayes was not to be paralelled; And yet in all this time they loſt but 9. men.

The Houſe of *Commons* Monday, took into conſideration whether they ſhould forthwith publiſh a Declaration to the Kingdome (in regard divers had been publiſhed in his Majeſties name to gain the people) before the Commiſſioners had reviewed the proceedings at the treatie, & it was agreed it ſhould not be untill that was done.

From a friend in the Countrey: Sir, if it lie in your power, I beſeech you haſt an end of this miſerable civill warre, wee are here ſpoyled on both ſides, ſome take our horſe, others our sheepe, between both we have nothing left; It were to be wiſhed that the army in the field was deſtroyed, then the Townes would yeeld themſelves, when they ſee no reliefe could come to them, If we could but plie them with continuall Skirmiſhes, their powder would be ſpent ſuddenly: if there be no other way to make a quicke end, let the *Scots* be called, they would much incourage the one part, and diſmay the other: there are lands of the Papiſts, Prelates and those in actuall warre againſt the Parliament, the revenue whereof will maintaine really 10000. of them, which may be had between *Yorkſhire* and *Ireland*; if it be ended this Summer, famine and peſtilence may be through Gods mercy prevented.

From *Scotland* thus; there is little difference here to be made between thoſe that fight for the Parliament & that fight againſt them, they are alike in ſpeech & affection to the party & cauſe, and for to ſay, its no great matter which ſide prevailes, the worke muſt be all were begun againe, and then it will be a queſtion, whether it were not better the Parliament were rid of, then find ſuch unworthy inſtruments to joyne with others that muſt be ſent.

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MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the reſt of the Kingdome; from Sunday *April* 9. to Sunday *April* 16.

The fifteenth VVeeke.

SUNDAY. *April* 9.

THis day we had particular intelligence, that according to an *Order* made in the Houſe of *Commons* the weeke before, for taking ſix *Muſketeers* from the Court of *Guard*, to aſſiſt their Officers in collecting the monethly Taxe, and plundering the houſes of all ſuch as refuſed to pay it, there was great ſpoile committed in the Cittie of *Weſtminſter*; moſt of the Inhabitants thereof, out of their duty and obedience to their Soveraigne Lord, refuſing to contribute towards the Warre againſt him: and that they did begin the Plunder in the Prebendaries houſes, none of which they ſpared, becauſe they met with none but refuſed to pay ſo unjuſt a Taxe (but for a more unjuſt imployment) as was ſet upon them; which done, they fell upon the Towne, ſpoiling and robbing every one, of what ſort ſoever, who had denied to yeild his purſe at the firſt demand. So that it ſeemeth by the method, that the beſt way to ſpoile and oppreſſe the Subjects, is to begin in the oppreſſion and ſpoile of the *Clergy*.

It was advertiſed from *London*, that the *Cloſe-Committee* had given order that all their Forces ſhould be in a readineſſe to meet on Munday *April* 10th, at their *Rendezvous*; and that accordingly the Lord *Grey* of *Warke* had ſent for all his Carriages to meet him with the Forces

out of *Eſſex* at *Hartford* on Thurſday laſt. But whether the meeting held, and for what deſigne, further time muſt ſhew. And it was advertiſed alſo in the ſame Letters, that the Houſe of Commons being exceedingly offended with Sir *Hugh Cholmeley*, becauſe he would no longer act a part in this *Rebellion*, had voted, 1. *That he ſhould no longer continue a Member of that Houſe.* 2. *That he ſhould for ever be diſabled for ſitting as a Member there, becauſe of his falſe and perfidious betraying of the truſt repoſed in him by the Parliament; falſifying his Proteſtation, and revolting to the Popiſh Army raiſed againſt the Parliament.* 3. *That he ſhould be impeached of High-Treaſon*, (becauſe he would no longer be a Traytor, for other cauſe then that there is none declared) *and that Maſter* Martyn, *Sir* Peter Wentworth, *Sir* Henry Hayman, *Maſter* Sam. Browne, *Maſter* Sergeant Wilde, *Maſter* Solicitour, *Maſter* Rous, *and Maſter* Strode, *ſhould draw up and prepare the impeachment againſt him.* Of ſuch a dangerous nature is the crime of Loyaltie, as to be judged no leſſe then an Act of Treaſon in them, who either never left it, or returne unto it. It was alſo ſignified out of *Staffordſhire*, that Prince *Rupert* by the voluntary comming in of the Gentry, and other Inhabitants of thoſe parts, had got a very conſiderable Army, amounting in the whole (thoſe under the Earle of *Northampton* and Colonell *Haſtings* being reckoned in) to 4000 Horſe, and 3500 Foot, all of them well armed and appointed; and that he alſo had nine or ten Peeces of Ordinance, with which ſtrength and force he did intend to beſiege the Cloſe of *Lichfield*; and that the young Earle of *Northampton* and Colonell *Haſtings* had left *Leiceſter*, with an intent to joyne their Forces unto his, for the better ſpeeding of his deſignes, and were already come to *Aſhby*.

MUNDAY *April* 10.

This day came out a Proclamation bearing date the ſeventh of this preſent Moneth, forbidding the aſſeſſing, collecting, or paying any weekely Taxes, or *ſeizing* or *ſequeſtring* the Rents or Eſtates of His Majeſties good Subjects, by colour of any Orders or pretended Ordinances of one or both Houſes of Parliament. In which (beſides what had beene publiſhed by His Majeſtie againſt the *Aſſeſſing*, *Collecting*, and *paying* the ſaid weekly Taxes and Impoſitions, as hath beene formerly obſerved) His Majeſtie taking notice of another Ordinance, by which

which the whole eſtates both *perſonall* and *reall* of divers of his Subjects, are to be *ſeized* and *ſequeſtred* for the maintenance of the warre againſt His Majeſty, the tenants of his ſaid Subjects diſcharged of their rents, and protected againſt all forfeitures and penalties which they might incurre; doth ſtrictly charge and command all his ſubjects not to ſubmitt to the ſaid pretended *Orders* or *Ordinances*, or to any of them nor to preſume to be *aſſiſtant* thereunto, in making any ſuch *ſeizures* and *ſequeſtrations*, or giving any intelligence of the eſtates *perſonall* or *reall* of their neighbours; As alſo that the *Tenants* and *Debtors* of any of his Majeſties ſaid Subjects whoſe eſtates are ſo ſeized and ſequeſtred as before is ſaid, do pay their rents and debs unto no other then their owne proper *Landlords* and *Creditours*; and that no perſon either *Alien* or *Denizen* preſume to meddle in the *buying, receiving*, or diſpoſing of the goods of any of His Majeſties Subjects, ſo *ſeized* and *ſequeſtred*, or violently taken from him: His Majeſty declaring further, that he would *ſeize* and *ſequeſter* the eſtates of thoſe who ſhould be diſobedient to his commands in any of the aforeſaid premiſſes, and that the *heires* of ſuch as ſhould execute, or be aſſiſting to, or voluntarily ſubmit to the ſaid *Orders* or *Ordinances*, ſhould receive no benefit by His Majeſties inſtructions of Grace to His Majeſties Court of *Wards*: and that it was His will and pleaſure, that the ſaid *Proclamation* ſhould be read in all the *Churches* and *Chappels* of the Kingdome, to the intent that all his Miniſters of Juſtice and all his Majeſties loving Subjects ſhould take notice of His Majeſties Commands herein, and be aiding and aſſiſting in the repelling by force of Armes all ſuch as offer violence to any of His Subjects under theſe pretences, or otherwiſe oppoſe His Majeſties ſaid legall and moſt juſt commands.

It was advertiſed this day alſo, that Prince *Maurice* was in purſuit of Sir *William Waller*, and that for all the tales which were told ſo confidently that *Waller* had eſcaped his hands, and was got on this ſide of the *Severne*, & gone to *Briſtol*, he had reduced him to ſuch ſtreights, that hee could not avoid fighting with him, which was conceived would follow within two daies after; the Armies being neare each other, and His Majeſties ſoldiers very eager to give him battaile.

It was advertiſed from *London* that the loane of 400001 promiſed by ſome zealous Aldermen was not yet made good, ſome of them which are willing to advance their parts thereof, being unable to performe it, and others that are better able ſeeming more willing then

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MUNDAY *April* 10.

This day came out a Proclamation bearing date the ſeventh of this preſent Moneth, forbidding the aſſeſſing, collecting, or paying any weekely Taxes, or *ſeizing* or *ſequeſtring* the Rents or Eſtates of His Majeſties good Subjects, by colour of any Orders or pretended Ordinances of one or both Houſes of Parliament. In which (beſides what had beene publiſhed by His Majeſtie againſt the *Aſſeſſing*, *Collecting*, and *paying* the ſaid weekly Taxes and Impoſitions, as hath beene formerly obſerved) His Majeſtie taking notice of another Ordinance, by which

which the whole eſtates both *perſonall* and *reall* of divers of his Subjects, are to be *ſeized* and *ſequeſtred* for the maintenance of the warre againſt His Majeſty, the tenants of his ſaid Subjects diſcharged of their rents, and protected againſt all forfeitures and penalties which they might incurre; doth ſtrictly charge and command all his ſubjects not to ſubmitt to the ſaid pretended *Orders* or *Ordinances*, or to any of them nor to preſume to be *aſſiſtant* thereunto, in making any ſuch *ſeizures* and *ſequeſtrations*, or giving any intelligence of the eſtates *perſonall* or *reall* of their neighbours; As alſo that the *Tenants* and *Debtors* of any of his Majeſties ſaid Subjects whoſe eſtates are ſo ſeized and ſequeſtred as before is ſaid, do pay their rents and debs unto no other then their owne proper *Landlords* and *Creditours*; and that no perſon either *Alien* or *Denizen* preſume to meddle in the *buying, receiving*, or diſpoſing of the goods of any of His Majeſties Subjects, ſo *ſeized* and *ſequeſtred*, or violently taken from him: His Majeſty declaring further, that he would *ſeize* and *ſequeſter* the eſtates of thoſe who ſhould be diſobedient to his commands in any of the aforeſaid premiſſes, and that the *heires* of ſuch as ſhould execute, or be aſſiſting to, or voluntarily ſubmit to the ſaid *Orders* or *Ordinances*, ſhould receive no benefit by His Majeſties inſtructions of Grace to His Majeſties Court of *Wards*: and that it was His will and pleaſure, that the ſaid *Proclamation* ſhould be read in all the *Churches* and *Chappels* of the Kingdome, to the intent that all his Miniſters of Juſtice and all his Majeſties loving Subjects ſhould take notice of His Majeſties Commands herein, and be aiding and aſſiſting in the repelling by force of Armes all ſuch as offer violence to any of His Subjects under theſe pretences, or otherwiſe oppoſe His Majeſties ſaid legall and moſt juſt commands.

It was advertiſed this day alſo, that Prince *Maurice* was in purſuit of Sir *William Waller*, and that for all the tales which were told ſo confidently that *Waller* had eſcaped his hands, and was got on this ſide of the *Severne*, & gone to *Briſtol*, he had reduced him to ſuch ſtreights, that hee could not avoid fighting with him, which was conceived would follow within two daies after; the Armies being neare each other, and His Majeſties ſoldiers very eager to give him battaile.

It was advertiſed from *London* that the loane of 400001 promiſed by ſome zealous Aldermen was not yet made good, ſome of them which are willing to advance their parts thereof, being unable to performe it, and others that are better able ſeeming more willing then

they are: that to ſtirre up the people to a greater forwardneſſe, they have had recourſe to their old arts, and cauſed a letter to be read in the Lower Houſe on Saturday laſt, in which was ſignified that 10000 men were raiſed in *Flanders*, and ready to be ſhipped for *England*, which artifice hath ſeldome failed them: that they employ *Apprentiſes*, ſuch as are faſhioned to their ends, to perſwade their fellowes, not onely to contribute money, but to give away their ſhirts, ſhooes, and ſtockings for the maintaining and clothing of their Soldiers; practiſing by ſome *zealous ſiſters* on the affections of their neighbour women to do ſo alſo: and finally that for the better bringing of the City of *London* to be entirely at their devotion, it hath beene moved, that all the *Aldermen*, who have beene impriſoned by them upon ſeverall pretences (being the wiſeſt, and wealthieſt upon the Bench) ſhould be put out of their places, and others more wedded to the cauſe, put into their roomes, ſuch as *Browne* the horſe-taker, and *Tichbourne* a young fellow of 22 yeares old, with others of proportionable both age and merit.

TUESDAY. *April* 11.

It was advertiſed from *London*, that Doctor *Homes*, and Maſter *Burton*, two great advancers of the faction, have ſet up their *independent* Congregations, and will admit no man unto the Sacrament, but ſuch as are members of the ſame, or baptize any children, though borne within the Pariſh (for which they are ſuppoſed to ſerve) but of ſuch as ſhall enter into their *new Covenant*, and that they challenge to themſelves a power of examining the lives and converſations of the Members of their ſaid Congregation, caſting out whom they pleaſe, and for what they liſt, and not admitting any to the *Euchariſt*, nor the children of any unto *Baptiſme*, till they have ſatisfied the Church, *i. e.* themſelves, in the ſincerity of their repentance, and be againe reſtored by them: And for the better manifeſting of their power herein, it is advertiſed that neither of them would permit the Sacrament of the Lords ſupper to be adminiſtred in their Pariſhes this laſt Eaſter. By which it ſeemes they meane to practiſe the old Principles of their Predeceſſours in Queene *Elizabeths* time, not to attend the leiſure of the *Civill Magiſtrate*, but ſet up a new Church of their owne deviſing, not onely without the leave and liking of authority, but in defiance of the Lawes under which they live.

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It was advertiſed from thence alſo, that on the falling of ſo many of their partie from them, and the feare that more will follow after, the houſe of Commons are now more intent then ever on their new Covenant, to be impoſed on all the *Members* of their Houſe and their partie out of it; which is like to make the greateſt alteration in that Houſe, that hath hapned there a long time: and that upon pretence of hindering practiſes of this nature, they have made an Order for impriſoning every one who ſhall come from *Oxford*, untill he be examined and releaſed by their *Committee* for examinations: and that they have given order to the ſaid *Committee* for attaching all ſuch Perſons now in *London*, whom they have any jealouſie or ſuſpition of, and amongſt others (as it was conceived) for the Earle of *Kinnowl*, and Sir *Will. Bronker*, although the one of them came with a meſſage from His Majeſtie, and the other hath a paſſe from the Lords. And it is alſo ſignified in the ſaid letters, that the *Committee* for diſpoſing of *Delinquents* Eſtates, have appointed the Earle of *Derby's* Houſe in Weſtminſter, to be a dwelling for Mr. *Pym*, with eſpeciall direction that he be not too modeſt or reſerved in the uſe thereof; and that others of the houſes and houſholdſtuffe about the town are like to be diſpoſed by the ſame authoritie (to whoſe ſhare thinke you will *Whitehall* fall in this diſtribution?) to others of the beſt deſervers in the preſent cauſe.

It was this day reported exceedingly confidently, by ſome who came from *London* lately, how it was noiſed in the Citie, that the Earle of *Eſſex* was to leave the place of *Generall* unto Mr. *Hampden*, as one more active, and ſo by conſequence more capable of the ſtile of Excellencie. Which though it proved not ſo in the event (as it is not likely) yet ſhew's it clearly what an ill opinion the principall mainteiners of this *Rebellion* have of the ſaid Earle; and with how little confidence the Common Souldiers will be brought to ſpend their lives under the colours and command of ſuch a Generall, of whom they have ſo manifeſted a diſtruſt by their common talke, and whom they have ſo publickly expoſed to contempt and ſcorn in abuſive pictures.

WEDNESDAY. *April* 12.

This day we had a confirmation of that which had been ſignified in Generals the day before: *viz.* that the Lord *Camden* had raiſed a ſtrength of 1100 men or thereabouts, and had poſſeſſed himſelfe of *Stamford*

Stamford for the Kings Majeſtie, by meanes whereof he had obtained a great command on *Rutlandſhire*, and ſome part alſo both of *Lincoln* and *Northampton ſhires*, upon all which it did adjoyn: and that being ſo conveniently ſeated, he had fallen upon the houſe of Sir *Gilbert Pickering*; a man moſt dangerouſly active againſt his Majeſtie, and tooke thence all his Armes and Horſes, which had been houſed there for the maintainance of the Rebellion; the noiſe of which comming to *Northampton* did ſtrike ſo great a feare amongſt the *Rebels*, that many of the Souldiers fled and forſook the towne.

It was advertiſed this day alſo, that upon Munday laſt Sir *William Waller* with all his Forces came from *Chepſtow*, and marching all that night, came upon Tueſday morning by ſix of the clocke as farre as *Little Deane*, (a Village in the Forreſt of *Deane*) with an intention to aſſault and ſurpriſe Prince *Maurice* his Quarters, as he had done the Lord *Herberts* not long before: but that the Prince retreated out of *Little Deane*, where, and in the Villages about it he had bin quartered, and drew his Forces to an hill not farre off, without loſſe at all. That *Waller* being on another hill within ſight of them, poſſeſſed himſelfe of *Little Deane*, which the Prince had quitted, and made it good about two houres, till by the Prince they were beaten out, with the loſſe of about 60 of their Foot; and that the reſt (of the Foot) being totally routed and defeated, and throwing downe their Armes, fled away in haſte unto the Woods and Hills adjoyning, ſo that it could not be conjectured how many of them had beene ſlaine in the execution: That *Waller* being thus put to it, marched againe towards *Chepſtow*, Prince *Maurice* following cloſe upon him with his conquering Army, and the Lord *Herbert* being before him with his *Welch* Forces, ſo that it was believed he could not eaſily eſcape. What became of him afterwards, you ſhall ſhortly heare.

But it was certified withall (though by later Meſſengers) what ill effects this fortunate ſucceſſe produced. For thoſe of His Majeſties Forces which were left in *Tewkesbury*, upon receipt of this good newes, grew ſo ſecure, if not ſo careleſſe of themſelves, that they neglected to keepe their watches, and ſo became an eaſie prey unto the Enemy. Who coming up the water in Boats from *Glouceſter*, to the number of 400 or thereabouts, made themſelves maſters of the Towne e're they were diſcovered, ſeized on the Officers and Souldiers as they were aſleepe, carried their Armes and Horſes away to *Glouceſter*, took

Priſoners

Priſoners moſt of the Commanders, and ſome common Souldiers, and ſo returned againe without any loſſe. So that comparing this with ſome former accidents, a man may eaſily obſerve, that His Majeſtie hath loſt more by the negligence of his owne men, then the power and valour of his Enemies.

THURSDAY. *April* 13.

This day it was advertiſed from *London*, that they goe forwards in the Lower Houſe to diſtribute the rents and lands of the Kings good ſubjects, amongſt themſelves and ſuch as adhere unto them; particularly, that beſides the Aſſignement of Derby houſe unto Maſter *Pym*, they have allotted all the Lord *Capels* lands to the Earle of *Eſſex*, and that they have diſpoſed of Sir *George Strodes* and Sir *William Butlers* eſtates to others of their moſt aſſured friends: As alſo that upon occaſion of a petition from the Turkie company, for the releaſe of Sir *H. Garroway* their Governour, it was ordered that he ſhould not onely continue a Priſoner, but be put out of his place, and that ſuch monies as were due to him in regard of his office, ſhould be ſeized on for the uſe of the two Houſes of Parliament, towards the payment of the ſumme aſſeſſed upon him, by ſome former Ordinance. And it was further ſignified in the ſaid letters, that the Committee from the two Houſes ſent to *Exeter*, (out of their great deſires of Peace) have for as much as in them is diſſolved the Treaty ſo long agitated betweene the *Weſterne* Counties, and that Captaine *Chudeleigh*, with a new raiſed Regiment was diſpatched to *Biddeford*, to fortifie the place, and command the Country, which hee did plunder moſt ſufficiently as he paſſed through it.

This day Colonel *Valvaſour*, who was taken priſoner at *Edgehill*, and had continued long a Priſoner at *Warwick* firſt, and afterward at *Windſor*, came ſafely to the Court at *Oxford*, having eſcaped two or three daies before to *Reading*, where hee was kindly entertained and welcomed. And on this day, as it was thence advertiſed by letters dated late that night, there came to *Reading* in the morning one Captaine *Jones*, two Lieutenants, and an Antient, who had before ſerved under the command of the Earle of *Eſſex*, and now made tender of themſelves to His Majeſtie, bringing with them 200 or thereabouts, which they,

they had received lately as a part of the pay due to them for themselves and their whole company; As also that there came in in the After-noone with the like good purpose, the Lord *Mordant* eldest sonne to the Earl of *Peterburgh*, who had commanded a troope of horse amongst the Enemies, attended by some eight or nine horse; and after them two of the foote who served in *Okingham*, bringing word that their soldiers had that day received Orders to march towards *Reading*. It seems the Winter of the cause is now drawing on, their fairest *leaves* would not else fall away so fast, as they have done lately. whereas it is, and may be very well observed, that in all this time, not one of all His Majesties soldiers have fallen away unto the *Rebels*, except they have bin guilty of murder, felonie, or some such other crime of like capitall nature, for which they were to suffer death had they tarried longer.

It was advertised from *London* by letters of the 12 of March, that the forces gathered out of *Essex* for the service of the two Houses of Parliament, to the number of 3000 or thereabouts, were quartered at Saint *Albans*, *Hartford*, *Ware*, and other places of that County; but that they were all raw unexperienced men, and very few of them Armed And that besides the preparations which they make for warre, one of the *Members* of the Lower House did on last Tuesday night take from His Majesties Printer, His Majesties Answers and proceedings, which were sent thither to be printed, for feare the people should perceive, if that might be suffered, how much His sacred Majestie did incline to peace.

FRIDAY. *April* 14.

This day there came relation of a second fight betwixt the forces of Prince *Maurice* and Sir *William Waller*: it being related that after the defeate at *Little Deane*, *Waller* retiring with his horse, had by bypathes and unsuspected waies got in safe to *Glouncester*, and from thence taking with him some commanded men out of the Garrison there, had entred *Tewksbury*, being made ready to his hands (as before was noted) intending to have kept the Prince beyond the *Severne*; but that the Prince hearing how he had stollen away, and warily suspecting what his plot might be; had sent 500 horse before to gaine *Upton* bridge, which was done accordingly: that the Prince having crossed the *Severne*,

verne, drew towards *Tewkesbury* where *Waller* tarried to expect him, and for his enterteinment had lined the hedges thereabouts with good *Musketeers*, with an intent to *brave* the Prince with some troopes of horse, and so by that *Bravado* to intice his Army within the reach and compasse of his *Ambuscado*: that the Prince knowing whom he was to deale with, having repulsed the horse so sent out to brave him, pursued no further then the Countrie was free and open, and then commanded some of his choicest foote, to scoure the hedges; which being done he fell so unexpectedly upon them with the maine body of his Forces, that he made them flie, killing about 80 in the place, besides as many more (as it is conceived) who flying from the sword, fell into the River, and were there drowned; there being but two onely killed of his owne souldiers: that *Waller* upon this second beating had recovered *Tewkesbury*, which hee began to fortifie for his best defence; and that the Prince was got betwixt him and *Glouceſter*, intending to prevent him from returning thither. What hath beene done since then, is not yet made knowne.

This day came out in Print His Majesties last gracious message to both Houses, of the 12 of *April*, *concerning the disbanding of both Armies, and his Majesties returne to both Houses of Parliament.* In which his Majestie declareth, that as soone as he was satisfied in his first *Proposition* concerning his own Revenue, Magazine, Ships and Forts, in which he desired nothing but that the just, legall and known Rights of His Majestie, and of the persons trusted by him were restored unto them; as soone as the Members of both Houses should be restored unto the same capacitie of sitting and voting in Parliament, as they had upon the first of *Ian.* 1641. (exclusively of such whose votes have been taken away by *Bill*, or by new elections on new writs;) and that as soon as His Majestie and both Houses may be secured from such tumultuous assemblies, as to the high dishonour of the Parliament had awed the Members of the same; which he conceived could not otherwise be done then by adjourning the Parliament to some place 20 miles from *London*, such as the Houses should agree on; His Majestie most chearfully and readily would consent, that both the Armies be immediately disbanded, and returne speedily to his two Houses of Parliament, at the time and place, to which by their appointment it should be adjourned: His Majestie not doubting but that upon a free debate in a full and peaceable convention of *Parliament*, such provisions would be made against seditious preaching and printing against His Majestie

and the Lawes, that they might both recover their due eſtimation; and ſuch care taken concerning His Majeſties legall and known *rights*, and the *libertie* and *propertie* of the Subject, that whatſoever hath beene done or publiſhed to the prejudice of either, would in ſuch manner be recalled, diſclaimed and provided againſt, as that the like might never happen in the time to come; and promiſing for his part, to conſent to whatſoever ſhall be propoſed to Him by Bill for the reall good of his Subjects, (and in particular for the ſuppreſſion of Popery) as may make known to all the world how little cauſe there was of thoſe feares and jealouſies, which have ſo long diſtracted this wretched Kingdome. Which offer if it were not conſented to, His Majeſtie was confident, that it would evidently appeare to all the world, not onely who was moſt deſirous of peace, but by whoſe fault it is that the Armies are not preſently disbanded, and by whoſe parctices the progreſſe of our peace was firſt interrupted, and theſe Armies raiſed. A very gracious and Royall meſſage, if conſidered rightly.

SATURDAY. *April* 15.

One would have thought that ſuch a meſſage, ſo full of eminent grace and goodneſſe, would have produced ſome good effect in the two Houſes of *Parliament*. But contrary to the expectation of all good men, thoſe who there govern'd all, had reſolved upon it (for feare leſt peace might have enſued) to diſſolve the Treaty, and call backe their *Committee*, which was done accordingly. And though it had beene moved by ſome moderate men, that ſeeing God Almighty had granted 40 dayes to *Ninive*, out of his mercifull intent to ſave that Citie; they after his example would allow 40 dayes for the preſent Treaty, out of their tender care to preſerve this Kingdome; yet it would not edifie: For the Lord *Say*, Maſter *Pym*, and others of the *leading* Members were exceeding ſenſible, and ſticked not to affirme to their private friends, that they had no hopes of ſafety in a *peace*, or any other courſe then the way of *power*. Inſomuch, that when the *Lords* deſired a conference to conſider further of the buſineſſe, it was determined otherwiſe in the Houſe of *Commons*, and their *Committee* was commanded to returne without longer ſtay. Which being ſignified, thoſe that had beene appointed for the lower Houſe, began their journey hence this very day, leaving the Earle of *Northumberland* to follow after on the morrow. And

And to ſay truth it was high time to call backe their *Committee*, and diſſolve the Treaty, and lay aſide all thoughts of *Peace*, when now they were reſolved to purſue the *Warre*. For as it was adverti ſed this day from *Reading*, the Earle of *Eſſex* having drawne together all his Forces, and cauſed the bridges over the river of *Lodon* (which he had formerly broke downe) to be ſet up againe, was marched with all his Army towards that towne, intending to aſſault the ſame, and that he was already come within the ſight of their workes, to the great joy of all the *Garriſon*, who have long deſired to ſee his *Excellency*, and try the mettaile of his Souldiers: whoſe brave exploits are ſo much talked of in the weekly Pamphlets, though not heard of otherwiſe.

For the particular, ſome of their Newes-bookes tell us of a former viſit beſtowed upon that Towne *by the Garriſon of* Okingham, 80 *of which are ſaid to come the laſt weeke very neare the Towne, and to tarry a great while there in expectation that ſome of the Cavaliers would have ſhewed themſelves: but finding none ſo hardy as to iſſue out, they went to one Maſter* Halſteds *houſe, not farre off the Towne, and were there ſet upon by two Troopes of Horſe that followed after them, whom they charged ſo valiantly, that they ſoone routed them, tooke nine of their Horſes, and returned in triumph to* Okingham. A tale as manifeſtly true, as *that Prince* Rupert *plundered* Burmingham *before the battaile at* Edgehill, *and got there ſo much Money and Plate, as payed his Army*; *and that the* Rebels *iſſuing out of* Mancheſter, *had beat the Earle of* Derby, *not farre from* Wigan, *the laſt weeke, tooke* 1500 *of his men*, 1000 *Armes, many Peeces of Ordinance, in goods and money* 20000*l*, *and made the Earle himſelfe flie into the ſteeple*; *or that the Marqueſſe of* Worceſter *is held Priſoner in* Cardiffe Caſtle, *and the Lord* Digby *killed at* Burmingham; or that *every one of Prince* Ruperts *Dragooners are double armed, that is to ſay, with a Muſket before, and an Iriſh whore behind*; *or that Sir* William Waller *when he came firſt to* Tewksbury (*after his beating up of the Lord* Herberts *quarters*) *tooke* 25 *of His Majeſties horſe, with their Piſtols, Carbines, and other Armes, and* 1600*l in money*; or that *there are two Fleetes of* Danes, *and* Dunkerkers *now at ſea, under* Engliſh *Colours, for the invaſion of this Realme*. All which beſides many other petit falſhoods, moſt impudently are affirmed for undoubted truths in *London* newes-bookes, which came out this weeke.

The

The Reader is to be advertiſed, that the Earle of *Denbigh*, having beene wounded at the taking of *Burmingham*, was ſomewhat well recovered of that danger, but that ſince having beene overthrowne in his Coach, by a careleſſe Coachman, his wounds brake out againe ſo ſorely, that he died ſhortly after. As alſo that the Towne of *Scarborough* which was delivered to His Majeſty by Sir *Hugh Cholmely* as before is ſaid, was ſince taken from the King by Captaine *Buſhell*, one of the Captaines of the *Rebels*, and preſently regained by the Earle of *New-Caſtle* before they had eſtabliſhed the poſſeſſion of it.

It is advertiſed by ſome who have beene curious in the obſervation, that M^r *Hampden* one of the five Members ſo much talked of, hath had many great miſfortunes ſince the beginning of theſe preſent troubles, whereof he hath beene a principall mover: particularly that he hath buried ſince that time two of his daughters, one grandchild which he had by a daughter married to Sir *Rob. Pye* the yonger, and his owne eldeſt ſonne and heire: there being two onely ſonnes ſurviving, whereof the one is ſaid to be a *Creeple*, and the other a *Lunaticke*. Of which what ever uſe may be made by others: 'tis not unfit but that the party whom it moſt concernes would lay it cloſe unto his heart, and make ſuch uſe thereof, as the ſad caſe invites him to.

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OR,

A Vindication of the Power and Priviledges claim'd or executed by the LORDS and COMMONS in PARLIAMENT, from the Calumny and Slanders of men, whose eyes (their Conscience being before blinded) ignorance or malice hath hoodwinckt.

Wherein the fallacie and falsity of the Anti-parliamentary party is discovered, their plots for introducing *Popery* into the CHURCH and *Tyranny* into the STATE are manifested: The pretended fears of danger from *Separatists, Brownists, &c.* blowne away. And a right way proposed for the advancing the just Honour of the King, the due reverence of the Clergy, the Rights and *Liberty of the people: and the renewing* a GOLDEN AGE.

By *J. M.* Esquire.

Salus populi est Lex suprema.
Salus Parliamenti supremum privilegium.

April 27 LONDON:
Printed by *T. P.* and *M. S.* 1643.

READER, if thou expectest here a polite stile or fluent phrase, thou wilt be deceived in thy expectation: it is not Rhetorick but reason can satisfie the judgment (which this Author intended) the former may cozen the conscience, and dazle simple men: the latter onely can satisfie the Wise, and lead to truth. A rough Diamond is precious, when the best wrought glasse is despicable; the painted Oratory (which best pleaseth the vulgar) ill suits with the well becoming gravity of a Statist. The right stating of many questions in the insuing Treatise hath necessitated the dilating of some sentences more then may stand with a pleasing stile: yet it is not doubted but the lovers of Truth will find that performed which is promised. Farwell.

SO many excellent Treatiſes as have been ſent abroad to unblind the hoodwinkt world, and all clearing this truth (*That the Parliament is and ought to be ſupreme Judge*) might make this ſeem needleſſe, but as for a ſturdy ſore, many plaiſters are but ſufficient; ſo will it not be miſ-ſpent time by the clear demonſtrations of truth and right reaſon to beat down that wall of the too-much-loved-ignorance which hitherto hath kept the divine light of the truth from entring into the dark (& therfore miſerable) ſouls of thoſe deluded ones who with ſo much earneſtneſſe lay out their eſtates, expoſe their families to a thouſand miſeries, nay ſpend even their deareſt bloud to inſlave themſelves and poſterity. Love and duty to religion and my countrey, now flaming with the fire theſe men have kindled, & yet give fuell to, yea even pitie to theſe men hath inforc'd a pen ever before ſtill to expoſe it ſelfe to publike cenſure, and if by this poor labour of mine any of theſe ignorantly erring men may be reduced; I have my end; as for thoſe who inraged with malice willingly oppoſe the truth, God hath provided her another champion, even the ſword, to vindicate her ſelfe from the violence of thoſe men on whom the power of reaſon hath no effect.

To attain this our end, what readier way have we then 1. To diſcover the falſity of thoſe pretences by which thoſe men are deluded, the miſeries they bring themſelves and poſterity into if they yet perſiſt: 2. To diſcover the way to regain our now almoſt loſt liberty and religion: 3. To free us from the pretended fears of the invaſion of our liberty by the Parliament, or of our religion by Browniſts, Anabaptiſts, and the like. And here ſo many of theſe men who hitherto through ignorance, paſſion and miſtake have been enemies to the Parliament, and in them to their religion, countrey, and themſelves, I ſay ſo many of theſe as by Gods providence this little Treatiſe ſhal com unto, are wiſhed out of due care & love to the Proteſtant Religion ſo deſperately undermined by Jeſuiticall plots, out of love to their poor countrey, laws and liberty, now at the

the laſt gaſp as it were either to ſtand or fall, out of pitie to themſelves and their poſterity, deſigned even to Turkiſh ſlavery, they would lay aſide all prejudicate thoughts, and ſeriouſly lay to heart the evidences of truth, love, and labour to defend it whereſoever they find it: and in hopes they will do this, I will proceed according to the method propoſed, which was firſt to diſcover the deceit of that ſophiſtry by which theſe truth-haters delude their followers & to clear the proceedings of the Parliament from all aſperſions of wrong or injuſtice: but becauſe their arts of deceiving are many, and it would require too much time to anſwer particulars, therefore I ſhall endeavour to draw them to ſome few generals. The firſt then we have to deal withall is this, *The ſoveraigne power claimed by the Lords and Commons in Parliament to provide for the Kingdomes ſafety is an intrenching on His Majeſties juſt Rights, and contrary to the knowne Lawes*, ſay thoſe deceivers. To anſwer this, and in this the whole bulk of their objections againſt the Parliament, I ſhall firſt propoſe this to your conſideration: Whether if the King having his royall name and authority abuſed by thoſe about him, or miſled by his own paſſion or miſtake, do command and act things pernicious and deſtructive to the people, religion, liberty and lawes, contrary to the end and truſt of the firſt inſtitutors of this Monarchy, and to the contract at his coronation, and convert the power of the people it ſelf to back and carry on thoſe deſignes, refuſing to hearken to the petitions of his people, or Remonſtrances of the great Councell of the Kingdome (if in this caſe the people be remedileſſe) conſider whether the condition of a free nation be not worſe then that of a moſt miſerable ſlave, and whether the framers of this Monarchy have not provided better for the means, then for the end it ſelf, the peoples welfare, which is the end of all government. For firſt, being before in a free and happy eſtate every way, it muſt bring it ſelf into ſervitude, and each man make one another mutually, and thoſe he holds deareſt, and his Countrey it ſelf ſlaves, and muſt expoſe his own life, that he may take the lives of whoſoever refuſeth ſlavery. Secondly, beſides thus each man being one anothers mutually, and all their countreys executioners, each muſt be bound to expoſe all he hath, and his life as much as in him lieth, to procure or advance the means of damnation of thoſe he holds deareſt, nay of innumerable others, and of himſelfe (Religion being part of the caſe.) Thus whereas it ſeems ſufficient to the conſtitution of a ſlave, not to have power to diſpoſe of himſelf, or of what he hath in a paſſive way only, in this caſe men muſt be poſitively active againſt themſelves.

Thirdly,

Thirdly and laſtly, a whole Nation cannot fly, or run away from a condition ſo miſerable, and by any other meanes unavoidable, as a particular ſlave may.

More might be ſaid in this point, but what needed thus much, were not their Judgements with whom we deale as turbulent as the waters they have troubled; which ſort a poſſibilitie of deluſion, that yet may partly hoodwinke them, muſt diſtinguiſh from the other part among them, whom malice hath made utterly reaſon, and religion proofe; and therefore their ſenſes, whoſe ſoules ſeeme nothing els, are to be dealt with in another method.

But to the point; the premiſes and conſequence being utterly abſurd, inconſiſtent, contradictory, againſt reaſon and nature, Princes being inſtituted for the peoples happines, and ſo rather *publici ſervi*, as *regnum ſplendida ſervitus*: and ſince there is proviſion againſt the danger of the minoritie of a Prince, who can be onely poſitively ill, it being *à fortiori* reaſonable, that it ſhould not be wanting againſt the perill from ſuch a Prince, as we propound, who by meanes of a greater maturitie and authoritie, may concurre more actively, and conſequently more perniciouſly to the greateſt evill, the people in our caſe, if or when the King makes ſuch attempts in reaſon cannot be without meanes of remedy. It were perhaps ſo were a King inſtituted in an immediate miraculous extraordinary manner by God himſelfe, then a lower power could not diſanull the act of the higher; or perhaps there were colour, if the people it ſelfe had abſolutely given or entruſted it ſelfe to the power or Proviſion of the Prince at the firſt inſtitution, or framing of the Monarchy. But with us the lawes, cuſtomes, priviledges, power, and uſe of Parliaments &c. argue, or rather are limitations, reſtrictions, conditions, or reſervations made upon the originall truſt, commiſſion, or delegation from the people, or after upon occaſion, which it keeps in its owne power, or reſerves to it ſelfe, as the ſupreame reſort for extraordinary emergents. Nor let any thinke that the King having taken his oath for the keeping himſelfe within his bounds, or for the obſerving the lawes, liberties, priviledges, or the like, that he is hereupon onely left to God and his conſcience, and the people without humane remedy, if he exorbitate; for they ought not to preſume, but to prove ſtrongly (if they could) this, which were for the diſadvantage of the people ſo mainely, for whoſe good all was intended at the firſt inſtitution of the Monarchy; and the peoples happines ought to be rather

favoured and preferred in the interpretation of a doubtfull matter (were this ſuch) as aſſuredly according with the firſt inſtitutors intention; and I thinke it is not ſo apparent (if it be apparent at all) that the King is ſo left to God onely, as it is that the ſafetie and happines of the people is *Lex ſuprema*, and the end of all, which is out of doubt; and therefore by this tye of an oath, and all other fitting ties, power, and meanes alſo intended to be procured, and ſecured; and all oft little enough (though ſuch power is unleſſe upon neceſſitie not onely not to be exerciſed, but alſo to be kept as ſecret, as may be, that the Princes authoritie in as much as it may make for the good of the people, may be kept up.) And perhaps the oath the people hath taken to the King, eſpecially as the people is repreſented in Parliament, may (reſpecting at this time this reaſon onely) inferre as well on the peoples ſide, that it is left to God onely thereupon, and ſo ſupreame in point of judgement and power: but allowing, or rather underſtanding truly ſuch power to be in the people, and from it in the Parliament (as hereafter may further appeare wee are to doe) is not this way the peoples libertie, rights, happines, ſafer and better aſſured, together with the Kings juſt power or prerogative, ſince the Parliament is not capable (could it be willing) to uſurpe upon either (as after may be ſhewed) then imagining ſuch ſupreame power to be inveſted in the King, either the peoples right or the Kings juſt power it ſelfe can be; ſeeing no man will deny but Kings are ſubiects capable of arbitrary or tyrannicall power, oft times willing and giving the attempt, and ſometimes actually prevailing. So, if the framers of this Monarchy had intended ſuch paramount power ſhould be ſtill in the King, and that in ſuch extraordinary emergents as now appeare in *England*, they had been more ſolicitous of, and provided better far for one meanes of diverſe ordeined to an end, then for the very end it ſelfe, the peoples happines, which they had left ſtill depending dangerouſly on one mans conſcience, or will, as it ſhould at any time happen to change, when ſo ſure and ſafe a proviſion offered it ſelfe elſe-where, (as before is partly touched) and had preferred the meanes before the end: and ſo doe all the deſperate malignants, and the diſorderers of our times & State, which is retrograde to reaſon: others may better enforce this point touching the intent of the firſt inſtitution, and adde expreſſe authorities perhaps out of the Lawes to this end, or the practiſe of Parliaments in ſuch times (if ſuch have ever before been) or otherwiſe proceed by analogie and good conſequences of reaſon.

If

If it be ſaid, that by ſuch a proviſion of remedie for the people in danger, as aboveſaid, a dangerous preſident of diſobeying, and weakning the Kings authority is introduced, which may worke even danger of diſſolution of the Monarchy. Admitting but not granting, that upon ſuch a preſident, once made, upon an extraordinarie cauſe, and that by an orderly way (and which once done may well prevent all future need of making any more ſuch preſidents) admit ſuch a danger even to the Monarchy followed thereupon (which yet will not be made good in our preſent caſe, as after will appear) then here now is the point. Among divers forms of government, whereby a people may be governed, that it may be happie, which is the end and ayme of every ſuch form, this Nation choſe one particular one, which it judged fitteſt to compaſſe that end (as indeed Monarchy duely tempered is the beſt, but diſtempered by tyranny the worſt, the advantage of union, or unitive power, which it hath above other forms ſtrengthening to evill, when it degenerates, as it did to good, whileſt it ſtood incorrupt) but if this objection were of weight it would follow, that it were more rationall, that the peoples felicity, which is the ſupreme end, to which all good forms of government are ordained and tend, ſhould rather ſuffer, then a particular form or faſhion of government, of which there are choice, and any of which are but one meanes, or way to compaſſe that end if it continue incorrupt, but if corrupted to deſtroy the end: and ſo one meanes to the end, nay in our caſe a meanes if not rectified wholly to fruſtrate the end, ſhould be preferred before the end it ſelf, which it ought onely to ſerve, nor can it be ſaid the remedie were worſe then the diſeaſe; for what remedie can be ſo ill, as that diſeaſe; a free, a glorious, a noble Nation to fall to ſervitude ſpirituall and temporall from a long enjoyed Liberty in both kinds, and our ſelves the inſtruments? though to go on in ſuch a caſe, the remedie might not prove ſo ill, or difficult, if men would pay obedience duely there where reaſon tells them they owe it; And ſhould there be no ſuch remedie for the people, or for conſervation of the frame of the government the conſtitution of this Monarchy, which the King declareth he admireth ſo much, were moſt deficient in the moſt principall point of all, namely, the defending and preſerving it ſelfe, the very foundation and ground-work, as the end of all, otherwiſe proviſions orders, Laws, without which what were they but folly and phantaſie? Nay were

not the folly of the first institution rather to be as much admired (as raising an instrument utterly unfit for the purpose it was meant for) had it left the maine end of all, that is, the peoples safetie, libertie, happinesse in such a case as ours, without all possible, nay without any provision expresse or imployed by common intendment, or analogie of reason, or rule of Law, though the true, the naturall, the best, or the onely provision, or remedie to keep Prince and people in their due temper, were so at hand, so facile, so offering it self, and if not before usuall, yet used possibly at the very time of such an institution, and for that very purpose, namely, a Parliament or other meeting of the like nature, without provision, I say, against the greatest publick mischief of all, that *ultimum malum Reipublicæ* (as divine *Plato* termes it) arbitrary power, or tyranny, and that a mischief, so likely to happen; more, so oft attempted, nay actually happening. But he that implores force (not now to speak of what is pretended herein by words) and that though but to resist the orders of that power, whose part alone it is to remedie the people in our case, doth in fact deny that this Monarchy hath made such provision, or hath that power so necessary to help and defend it self, or that the people in this case is remediable, for by such having recourse to force or warre, though but defensive, he challengeth and assumeth all the power from the people to himself, making himself supreme Judge of all upon the last resort, of which somewhat more shortly. But the King cannot be so in our present case, in which he is a party in as much as the evill proceeds from ill counsell prevailing with him; For to bring the hypothesis to a Thesis, and not to stand alway on supposition taking it as a supposition) that a king seduced may, *de facto*, make such attempts as are above put, it is more evident of it self then that we need look on the fall of Liberty in *France*; if not from the King, nor Counsell, about him consequently, then whence is the remedie for our losse? from the Judges? what ever their will may be they want power, a[illegible] withstanding they still were present the mischief grew on: [illegible]t be then from the two Houses of Parliament onely (unlesse you would have the whole Nation assemble personally, as in the Vale of *Jehosaphat*, if you suppose it possible, and if possible fit for any thing but confusion, except perhaps force) the king having (to speak with what reverence we can) in this case excluded himself, and the Clergie justly being excluded, from such temporall distractions, that it may attend the better

better and advance the celeſtiall, and eccleſiaſtick, more then enough to take up the ableſt men wholly, and not a little hindered and diſcredited by their ſo great greedineſſe after worldly matters: let them do their dutie, let them teach truly, live exemplarily, like profeſſors of mortification, this will render the people ſo devoted to religion, to them, that they may ſecurely truſt the Parliament with all that touches them, and ſafely make it their proxy, themſelves being abſent; and whileſt thus ſpirituall matters are the better ſerved and attended, theſe, and the temporall both receive the greater bleſſing: but ſuch diffidence and ſuſpition in the Clergie (if it ſhould not be preſent in Parliament) argues ill deſerving, ſince the juſtice and wiſdom of the Parliament, as principles of this government ought not to be queſtioned: but how much more is the Clergie to receive at the hands of the Parliament, that *fuora, i. preti, i. e. Prieſts void the roome*, uſed by that Councel in *Venice*, of which *Bodin* in the third book *De republicâ*, the 3. Chapter, then, when they ſhall be found in life and doctrine unſound, ill affected to the publick good, acceſſarie to the evill to be remedied, nay ardent to bring in, or maintain either Papiſtry, and idolatrie, or at leaſt a moſt ſcandalous ſymbolizing with it in temporall pride, riches and greatneſſe, and even Antichriſtian domination through the breaches and ruins of their Countrey, rather then even a Parliament ſhall queſtion it. The Parliament then, and under this notion of the two Houſes in theſe times underſtood, being our onely remedie, or rather Phyſitian, it follows it may and is to be Judge of the danger or diſeaſe, and that of power which is to remedie if it be ſo, is to try whether it be ſo; for without judgement or knowledge of the diſeaſe how can there be remedie? or how ſhall the Phyſitian know, what, when and how to apply? If it be the onely competent Judge of this our dangerous diſeaſe, and of the meanes to meet with, or expell it (the knowledge of the remedie depending eſſentially upon the knowledge of the Maladie, and receiving thence its Judications) it hath conſequently power to execute, or act, or cauſe to be executed or acted, what it hath, or ſhall judge or ordain neceſſary for the cure, elſe ſuch power to judge were vain, and it would ſtill return that the people were remedileſſe. But WISDOM or Judgement and POWER, as they are divine coincidents, and all one really and naturally where they are ſupreme, and eſſentiall as in the Divine nature, it being but our weakneſſe of underſtanding to conceive them disjoyned ſo

(for

(for principles of one facultie queſtioned are to be enforced from an higher facultie) even in this ſupreme power on earth (which as farre as frail mortalitie can bear imitates, and repreſents that above) they ought not to be by us apprehended ſeparate, but mutually preſuppoſing or inferring one the other. Let us adde to make up this terreſtriall trinity; *Goodneſſe*, which laſt may be underſtood in our preſent caſe, a doing no unjuſt, or diſhonourable thing, but wholly intending the publick good, according to the peoples truſt. And it were an arch hereſie in the policy of this Monarchy to disjoyn in our beleef or opinion, the third from the two former. And the Law ſaying, no diſhonourable thing is to be conceived of the Parliament, it ſeems all one as to have ſaid in other termes, that it is the ſupreme Judge of the laſt reſort (and that even without the king, if he hath excluded himſelf as above, which is more then if he were far perſonally abſent, or otherwiſe caſually diſenabled, and as much as if no king at all were for the time) where all appeals are to reſt, and determine, all men to *acquieſſe*, binding all from queſtioning what is there done; and inferres the ſupreme power there to reſide, as being the whole kingdome (in which it is radically and fundamentally by repreſentation: ſuch power to be exerted and uſed, when it judges neceſſarie, and that (if the nature of the occaſion ſo requires) with the ſuſpenſion of the power of the ſupreame, ordinary Delegate, or Magiſtrate, during that parentheſis of ſtate; for the kingdome having entruſted the Parliament with all it holds precious, the effect of the Commiſſion upon the matter being, that it provide *ne quid reſpublica detrimenti capiat*, it hath conſequently truſted it with its power, which is the ſupreme, that it may be enabled to performe and execute the truſt, when it judgeth, this cannot be made good, without uſing that power. But to return; the Law ſaith alſo, *That the King can do, or doth no wrong*: but it denieth not, but ill Counſell about him may: or perhaps the Law intends the king as he is in his great Counſell, where he is as *Sol in Leone*, or any Planet (as they ſay) in his proper houſe; of farre greater vertue and power, then otherwiſe. But however, Reaſon tells us, that a Prince or a few of his Cabinet counſell, may far more eaſily erre in judgement, or poſſibly in point of will, then the multitude of a Parliament (ſo many whereof are ſelected out of the whole Kingdom by the people) in point of Judgement, much more of will, or well willing to the publique (whereof themſelves are ſo great a part):

and

and this much the rather, in that it is to be feared, that oftentimes those privadoes of the Prince, finding out cunningly the Princes will, inclination, or humour, before they advise, and, further to ingratiate themselves, seconding it, much that there is agitated, becomes to be upon the matter the judgement or will but of the Prince alone.

Well, I hope we are now come safe to this passe, that the Parliament may and ought in our case to defend the people, or kingdoms rights, use the peoples power which is the supreame, (as others have proved to cleare passionate men, rather then to satisfie any judicious man, who will not requite proofs in a point plain enough of it self) ever resident in the people, and so in the Parliament, though dormient, till it be by the Parliament thought fit to be wakened, which should it not now be done, such a seeming-secure, and supine sleep might have proved a mortall lethargy. But here these Sophisters think to enter upon us, and to take the benefit of their own wrong; for seeing they have brought the Kingdom to this passe, that unlesse the Parliament take the power of the kingdom into the kingdoms or its own hands, it cannot defend it self, or the kingdoms rights, or rather rescue them; they would cunningly prepare those, whom they intend to make slaves, by first making them such fools, as to beleeve, that the Parliament intends a change of the Monarchicall form of government, and to oppresse King and people by I know not what new kind of Arbitrarie tyrannicall government. I beleeve the King and Parliament will soon be attoned, if any can shew the Parliament by what other way it can discharge its trust and dutie in this constitution of the times, without the power it hath assumed. But what if it shall appear (I should make scruple to use the word shall, as if it did not appear already without these weak offers, had we not to do with such as seem to have found out some new kind of reason, or having antiquated the old, which differenced man from irrationall creatures, to have substituted passion, or idle phantasie in the roome of it; the best method indeed for them afterward on as good or the same proportion of reason, to advance the power of the King into the place of the power of the whole people or Kingdom; it is their own manner of speech and practise as sound and good as their own Method, to make such distinction and difference betwixt King and kingdom) what if it shall appear, time bringing every day truth to light, and perhaps even to these men

men ſome *dilucida intervalla*, that there is not the leaſt probabilitie, that the Parliament can have ſuch a thought of uſurpation, as theſe men would impoſe or ſeem to ſuppoſe; much leſſe was it ever heard that any free Parliament, actually made any the leaſt attempt to that effect, ſo far is it, that ever it effected it: Whereas on the other ſide, ill Counſell about Princes have attempted oft, and *de facto*, ſometimes performed the turning of a well poyſed or tempered Monarchy, into an arbitrarie tyrannicall power and publique oppreſſion; by which change, ſuch ill inſtruments appear the onely gainers; and the malignant ſpleen ſwels in a miſerable conſumed bodie, the head not exempt, and yet the very ſwelling a dangerous diſeaſe even to the ſpleen it ſelf at laſt. Unleſſe ſuch monſtrous times did priviledge, it were high preſumption to think it were not all-ſufficient to ſtop ſuch mouthes to ſay it is a Parliament, and it were diſhonourable for it to do as they calumniate, and therefore not to be imagined. This maxime or ground being no more to be denied, or queſtioned in this Monarchy, then that the earth is round in naturall Philoſophy, as neer as morrall Philoſophy may arrive at naturall in point of certitude: though ſhould we grant them that a Parliament may erre, nay do wrong to Prince, people, or particulars, yet that would not follow upon this which they would maliciouſly inferre, and ayme at; for none but it ſelf, or another Parliament were to correct, or rectifie what a Parliament ſhould have done amiſſe, and not the King or any other perſons any way whatſoever, much leſſe by force or warre: for he that is allowed to judge or correct, is allowed thereby at leaſt an equall (if equality for ſuch an intent can be conceived ſufficient poſſibly): but ſuch equality of power in two diſtinct Magiſtrates (for ſo we muſt diſtinguiſh King and Parliament here) of different natures, and touching one and the ſame point or matter in controverſie, cannot be in one and the ſame ſtate, then ſuch a corrector muſt be allowed ſuperiour and the corrected ſubordinate, but ſuch the King cannot be in our caſe, as above is partly ſhewed, and ſhall be further afterwards. How then can force or warre on his ſide for this cauſe be rationall, and juſt? nay though it ſhould be but defenſive, much leſſe if offenſive, or inferred? Since even bare reſiſting the ordinances of the Parliament, is or preſuppoſes an aſſuming of the ſupreme power to judge and condemne, ſuch reſiſtance being the execution of the ſentence.

But we ſhall not carry it away ſo eaſily that the Parliament will not be unjuſt to any, holding ſuch power, ſtrong temptations of profit corrupt: too oft, where one, or a few are ordinary Judges; as a little water ſtanding ſooner is putrified, but multitude of theſe Judges are like the Sea incorruptible: But moneys received, profits and emoluments accrewing, (it were a ſhame not without a certain mixture of preſumption to inſiſt on ſuch baſe imputations here, had not frontleſſe and monſtrous malice been ſo incredibly audacious, as actually to raiſe them) may make a dividend ſufficient to draw to ſome unjuſt act each man or the major part of ſuch a multitude, very likely; and to draw the more matter of profit, we ſee how by frequent orders they invite private cauſes; and do they give any publique account of the moneys they receive from the people, more then the Malignants could have done for Ship-money? But we erre; they give publique account: but it is to get credit onely with the people, that they may be in their ſiniſter practiſes and machinations the leſſe ſuſpected, and better ſerved: But ſtay; how can they have ill ends at all on foot or in agitation, ſince of all their particular actions and proceedings, of moſt moment, from time to time, they by their Declarations, or the like, give no leſſe then of the moneys an account to the world, except they be evident of themſelves? Should they do that they cannot give reaſon for, but ſuch malicious vigilance, as we deal with, when it might in particulars charge them, and article againſt them upon truths, would never be driven to the baſe and miſerable ſhifts of theſe generals, and the like moſt ridiculous impudent tranſparent calumnies for want of matter to work on; and did not the people ſee clearly, they have reaſon, and that their ends are meerly the publique good: it would deter them; looſing patience upon the ſence of the preſent evils, which (like the ſickneſſe, which, even the beſt phiſick, before it can induce a finall ſetled ſtate of health, works in a patient, chiefly if diſorders, during the cure, alſo foment the peccant humours) through the malignant traverſes of our Calumniators, both people and Parliament are of neceſſitie to paſſe through: and were it not ſo, though the King cannot diſſolve the Parliament, yet the people poſſibly might recall their elections in each County, ſince the Parliament doth but *populo volenti imperare*; which if then it doth not do, what ever ſome few inconſiderable and inconſiderate particulars may have attempted here and there, it appears the major part

at leaſt approves what paſſeth, and that ſufficeth: but let us take heed we traduce not theſe traducers; they have a more honourable conceit of the Parliament: it is not baſe profit onely, but places of honour, ſuch as are mentioned in their Propoſitions to the King, or the like they look at, and travail for: but there may be hope, that theſe that direct, correct the Parliament in all things, will here tell them, that they are out of their way, and that their neareſt way had been to have complied with the King, which ſeeing theſe would ſeem to imagine the Parliament ſo unjuſt and diſhonourable they need not doubt, they would follow: and by this courſe bringing in an arbitrary government; in which caſe (as before is ſaid) the ill Counſellors, eſpecially being authors or inſtruments of the change, carry away the advantage or the gain, and ſpoyls of the people, thoſe their places would be farre more imperiots, abſolute arbitrary on the oppreſſed people (we may inſtance in the Starre-chamber) or more beneficiall, as leſſe obnoxious to ſtrict ſyndications, then they can be the other way, they now hold; in every regard ſo accountable; the King in all preſumption like to be eagerly vigilant over them; and theſe Malignants themſelves, grown yet more malicious and venemous, if poſſible, by ſeeing the tables ſo turned, and what they have been thus enormouſly wicked to compaſſe, poſſeſſed by thoſe they hate, that may be the inſtruments to puniſh them for ſuch their wickedneſſe; beſides the Parliaments ever hanging over their heads; and ſo highly intereſted in the demeanors of thoſe they have made choice of; and perhaps the next Parliament may conſiſt of other Members then this preſent doth, and ſo, as ſtrangers to thoſe ſo choſen, leſſe ſubject to favour them, if this were any thing to ſatisfie the infatiate malice of thoſe who under colour of ſeeming ſuſpicious of the integritie of this Parliament, would through the ſides of it, ſtrike at the heart and authoritie of all future Parliaments: ſo upon the matter, by this courſe the Parliament now holds in ſuch their propoſitions, the people and kingdom are like to be the onely gainers, as theſe publique miſchiefs grew from ill Counſellours and Officers. But have not ſome of the principall Worthies of this Parliament quitted or indangered places of greater moment (beſides the generall loſſe common I fear to the moſt or all of them through the neglect of their private affairs, whileſt they are thus wholly taken up with the publique) as their Countreys confeſſors if not Martyrs, then they can any way

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expect by the course they hold? are not examples of such, as suffering themselves to be taken off from such services (on which they purposely seemed the more sharp, that they might be so taken off) have grown almost as much in greatnesse, thereby, as they lost in goodnesse, are not such instances as vulgar as the spirits that furnish us with them? More might be said and much better herein by better Judgements, but a weak one may suffice so strong a cause: there being good reason to be short and slight in an argument or point that could afford no just reason to have begun at all, did not such monsters of men urge it; Lesse can it be conceived that hope, intention, or fruition of uncontrouled dissolute licentiousnesse or pleasures, by means of the capacitie they now stand in, or as they are a Parliament can be a motive to them to continue the power, or place they have, longer then the publique necessitie or good requires, or convert it to any other use then it for which they were and are by the people entrusted with such power, supposing they were no better then our Calumniators, that where there were a motive or *cui bono* it would prevail with them to do evill, had intention of such licentiousnesse been one of the principles that moved them, what meant they without any necessitie not onely to give publique significations, that they meant to induce a strict reformation of manners, but even amid so great and dangerous distractions to begin to set it on foot, not without some further danger from those that hate it: As for any pleasures they may hereby pretend, they seeme to be no other then their indeficient and admirable pains, dangers and indignities (let me adde and base *ingratitudes*, a blessed condition to sain teares and dangers that they may continue in it) their noble constancie judging *pro Deo & patria dulce periculum*, for all which whereas it appears they have no earthly reward propounded to them (the like may be said of all those that adhere to the Parliament) but the conscience of having done nobly in serving God and their Countrey and defending it, did the Kingdome give what it could afford it were short of them, and it must be an higher kingdome that can indeed equall them and such a change of the kingdome, and no such as our Malignants would have us fear, they appear to ayme at and affect; and could they would they ayme at a tyranny for themselves, what need they have laid such a block in their own wayes, as a voluntary oath generally taken for the conservation of the Kings just authoritie, and so many Declarations:

vations and publique protests to that purpose, which they desist not from upon all occasions yet to do, when as, had not their resolutions been thus fixed, divers free late declaring themselves to that effect, specially since matters of difference have arrived at this height, and the Parliament so strong, and so many other circumstances seting, might have been forborn. But to leap over all these barres in imagination (for in Reason we never can) suppose the Parliament may effect a change of the Monarchy, what form of government could they bring in instead of it (for they will not say Anarchie, nor I deny a mixed government, for such is our Monarchy reduced to his right temper) *Democracy?* Then through perjury, great injustice, and danger, they pursue their own ruine: For Democracy where the people or multitude governs is enemy to the Nobilitie and Gentrie, whereof chiefly or solely the Parliament consists, bringing all to a parity, and making all men alike in power, or rather taking away eminent persons quite, as envious or jealous of them; whereas such have priviledges over the vulgar in a just Monarchy: What then doth the Parliament affect *Aristocracy?* (where the Nobility, or chief govern) but the multitude or people whom the Parliament hath been charged to court, in which multitude resides or consists the maine strength, and who choose the Commons House, and must execute chiefly what the Parliament orders, without which their orders are nothing, after Democracy or Monarchy before Aristocracy: And doth not the Parliament (as above is said) from time to time give particular accounts of their actions to the world? doth there appear any previous preparing the way or disposing the people for such a change? which were necessarie, were it intended? at least after so long a time, they would have begun to carry their designe outward, and the people having found it, would more and more have fallen off: but we see the contrary, and the people every day more and more satisfied and assured of the integritie of their intents. But were the two Houses a subject possibly capable of *Aristocracy*, would the Lords of the upper House concurre to it, which would reduce each of them to a parity in power with each Member of the House of Commons, as Democracy would equall them both with the multitude, for unlesse the Lords would loose by granting this, should the Commons get any thing (if this yet be any thing) by this imaginary if possible change?) yet how could they continue, or hold it without the consent

ſent of the multitude or people? And ſhould the people unanimouſly concurre to the erecting of this or any other forme of government, who ſhould oppoſe it? But how fooliſh were it for a people to feare that which can never be unleſſe it ſelfe will; and the Parliament hath found it a long time ſtrangely infatuated, inſenſible, unwilling to ſtirre (till time and experience had given too good atteſtation to the Parliaments, next to divine foreſight) even when it hath made appeare to them their owne rights, liberties, and implored defence: and could the Parliament preſume to finde them to concurre actively to an unjuſt and unreaſonable thing, the erecting a new tyranny, not without great danger over themſelves, contrary to the oaths and perpetuall Proteſtations of the Parliament.

And the *Scots* in the like occaſion we ſee did not bring in any of theſe new governments: nay, were the Parliament poſſibly capable of ſuch tyranny, yet it being in the hands of ſuch a multitude, and that againſt the good will of the people, (for ſo we muſt here ſuppoſe) they were eaſily divided, and ſo the tyranny diſſolved, eſpecially there never wanting a minor part contrary to the reſt, and contrarietie being the cauſe of diſſolution: but ſo were not a tyranny in the hands of one, and in him eſtabliſhed by the good will of a potent faction of malignants: unitie which chiefly makes a Monarchy, duely tempered the beſt forme of government, (as above was ſaid) making the arbitrary or tyranny of one upon the ſame reaſon, as the worſt of all, ſo moſt hardly diſſolvible.

Wee may adde to all, that this Parliament having preſſed for, and obtained triennial Parliaments, whereby their actions, and demeanours in this preſent Parliament, are ſubjected to frequent and certaine examens, ſhould or could they give cauſe, and that perhaps by Parliaments conſiſting of other members then theſe (not to ſpeake of other accidents that may procure ſuch a change) ſhould the people not be ſatisfied with what theſe doe in this preſent Parliament: it plainely argues, that out of the clearenеſſe of their intentions, actions, and conſciences, they are content, may deſire to leave their actions to the cenſure of any: their perſons, as concerning future elections, to the opinion of the people upon their demerits; if the King pleaſe not to come among them, and looke to their doings, as they deſire: If then upon theſe reaſons and much more that might be offered, the Parliament cannot have any ſuch end of eſtabliſhing in themſelves any arbitrary tyranny, or of their owne private emolument,

ment, with the hurt of their Countreys ; What can their ayme be all this while but the publique good, the juſt defence and aſſerting of their Countreys rights and honour, by the juſt regulating and reducing the Monarchy to the due temper ? which is all the change of the government they ſeeme to affect (the ſame holds in all thoſe that adhere to the Parliament, and in it deſert not themſelves) from which it had eſpecially through want of due Parliaments exorbitated ſo dangerouſly, that had not this like another *Moſes* beene ſent by our gracious God to redeeme or reſcue us rather then to defend us, and that with an out-ſtretched arme, forcing the malignants to it, who as they ever ſtamped it by all meanes, now deadly hate it, as fearing it, and in that feare confeſſing tacitly, that ſame politick omnipotence of it, which is now aſſerted, a worſe then *Egyptian* ſervitude in humane probabilitie had overwhelmed us, and conſequently the true principle or end that moves the malignants, cannot be a true feare of any arbitrary power to be eſtabliſhed in the Parliament, though they ſo pretend, to divert us by fooliſhly fearing an imaginary impoſſible danger, from looking to and timely oppoſing the true reall danger imminent and evident, nay to draw us to concurre to the bringing of it in with our own hands, which is an arbitrary government at diſcretion, which the malignants themſelves would eſtabliſh, and that by a civill warre, to the ruine of all that is precious with honeſt men, or men of honour : They have had ſuch power in manner already in their hands ; and that which the King is induced by them to challenge at this preſent, amounts to no leſſe in effect as ſhall appeare, the Parliament yet in vigour ; what then may we expect if they ſhould prevaile by force, which now their fallacies and deluding reaſons are plainely diſcovered they flie unto : What but that the Court and Paraſites of it, ſhould wallow and revell in all licentiouſneſſe, luxury, exceſſe, with pride, avarice, and tyranny proportionable, whileſt the reſt languiſh under oppreſſion, ſlavery, poverty, diſgrace, perpetuall indignities or feares, accompted as their beaſts to labour for them, and ſo mediocritie a State, which the wiſeſt of men prayed for, no where to be found, but a deluge of vices from contrary cauſes, till generall ruine involve altogether ; vertue and the glory of the Nation before extinct. For we muſt not thinke that theſe which love their Countrey ſo well (for which to doubt to dye were diſhonour) that they will not be quiet and ſit ſtill to ſave it (for this much onely may ſuffice from the multitude of them,

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the heads and leaders excepted) nay can be content to ruine the glory, libertie, ſafetie of it, even with the hazard of their eſtates, lives, honours, ſoules, ſo they may in ſome proportion ſhare the ſpoiles of their Countrey, and grow fat with the bloud and teares of the oppreſſed people: We muſt not thinke they can doe thus, but to the end to have greater meanes and power to beget more monſtrous in all villany if it were poſſible. Theſe can fight againſt their Countrey to make themſelves ſlaves to a few above them, that the reſt of their oppreſſed Countrey may be ſlaves to them, ſlaves of ſlaves: but I doubt not, but theſe monſters, unleſſe reaſon transforme them, ſhall meete with their *Herculeſſes*, honeſt men and men of honour, ready to die for their Countrey, if need require, judging ſuch a death infinitely to be preferred before the lives of the chiefeſt of theſe, ſhould they obtaine what they ſeeke.

But let us end this pathetical flying out, though it be hard for the inferiour faculties ſometimes not to ſtirre, when the underſtanding ſomewhat inlightned hath inflamed the will.

On the other ſide, ſo divine a gift as this Parliament thankfully recognized and made uſe of duely, and the juſt power and dignitie of the Parliament, and therein all our happineſſe wiſely and manfully now once aſſerted, moderation and mediocritie induced, the Monarchy duely tempered, may be in humaine probabilitie perpetuall, and all the ſurfet become Phyſicke. And this violent Feaver of the State having amazed and drawne to an head all the maligne humours before diſperſed all over the body, and lying dangerouſly hidden, and ſet on fire, conſumed and expelled them (like the filth of an houſe ſwept into an heape and burnt) the whole body may be much clearer ſounder and better diſpoſed, then had not ſuch a diſtemper ever beene.

I hope it appeares already were there no more then theſe preſented weake reaſons to an ordinary rationall man (if farr better from others be too meane for his Majeſtie) what way he is to take that all may be well; and ſeeing but one ſide can be truſted with the power of the Kingdome, which of them is moſt unlikely to tyrannize, or reduce all to arbitrary government, or which will moſt probably uſe it to the publique good onely, or whether in ſuch extraordinary times it doe not moſt ſafely repoſe where it is originally, naturally inherent, *viz.* in the peoples owne hands, and ſo in the Parliaments: Nay were the caſe hitherto dubious, yet ſince libertie firſt made ap-

pointed limitted prerogative; for they confine together, as the people (in whom is the radicall, primary ſupreame power, and who made Kings, not Kings people) thought beſt, when it firſt made choice of, or inſtituted this one forme of government among divers others, which we call Monarchy, and whereof there are ſundry degrees in ſundry States, ſome more ſome leſſe truſted, or limited, as the firſt founders pleaſed, (els why are they not all equall ſince free and voluntary agents worke or doe onely ſo much, or ſo far as they pleaſe; and the various ſubordinate degrees or kinds of the creatures prove the divine Majeſtie to be *agens liberrimum*, els the creatures would be all equall: an involuntary or naturall agent (as Philoſophy termes it) ever working as much as it can, or to the utmoſt extent or ſphere of its power and activitie, and ſo an equalitie in the effects) ſince I ſay, libertie or the people firſt created (as I may ſay) Prerogative, and that ſo tempered, modified, or graduated, as it thought moſt conducible to its owne happineſſe (for the ſupreame power ever worketh for it ſelfe rather then for the ſubordinate or inferiour, as being the end; the efficient and finall cauſes being here co-incidents) it is juſt, that this, namely, libertie, judge and give law to that; and that this, if an unnaturall jarre fall out, gaine and proſper rather then the other; and ſince the people reſerved ever in its owne hands, and ſaved to it ſelfe upon the truſt to the Monarchy, what priviledges, right of Parliament, or liberties, &c. (parcell of the originall power naturally in the people, and which may draw backe to the fountaine the derivative power, as the bloud and ſpirits to the heart, when there is cauſe) it thought beſt, ſurely it muſt doe this with purpoſe to ſee them conſerved as ſafely as may be, and upon occaſion to make uſe of them and enjoy them, which could not be ſurely done without a power reſerved to judge of the ſtate of them, and when they were to be uſed, and the like, (for if the Prince be truſted touching the keeping himſelfe within his limits, he may even as well be truſted abſolutely without limits:) nor ſuch power to judge of them is to any purpoſe, as above-ſaid, without power to execute what is judged hereupon fit. So the Parliament judgeth in this caſe as the firſt authour, and ſuperintendent of the intent, and is not as a partie to be judged.

Further, were the matter yet dubious, yet ſeeing the Proteſtant Religion, the power being in the Parliaments hand, is far more out of the reach of danger then the other way, even without calling his Majeſties

Majeſties good meaning into queſtion therein, as I hope anon will appeare, it ought to put it out of all queſtion, how wee are to range our ſelves in theſe times. The Parliament having (our caſe ſo ſtanding) ſuch power as is deduced, whatſoever would ſeeme to oppoſe that power and ſtand in their way, as they defend and aſſert the publique good ſo invaded, muſt be voidable: and uſuall ordinary known lawes or cuſtomes made or in uſe ſuppoſing, or whileſt the Prince kept duely within his bounds (which the King ſpeakes ſo much of, ſaying, that he will ever governe by them, and hold all to them) but ever intending the publique good, are no way to bound or tye up the tranſcendent power of the Parliament, when it ſhall encounter new and never before heard of exorbitances or invaſions of the publique good, which the times that made thoſe knowne Lawes never heard of, ſo never provided againſt. But by proportion of reaſon this Parliament may and ought as well provide by new Ordinances or orders for ſuch new evills as they encounter, as the former did for what they then met with: for they had their originall alſo (*ex malis moribus bonæ leges*) and had thoſe times had ſuch cauſes offered, as theſe have, they would have provided remedies of a nature like thoſe this Parliament hath done, the power and generall intentions of all times, or the univerſall ground being ſtill the ſame, that is, to defend and vindicate, or procure the publique good: and to tye them to the knowne or old Lawes in this caſe, where the letter might kill, were irrationall; for ſo the firſt breaker of the Lawes might take the priviledge of the Lawes, and advantage of his owne wrong, and under the colours of the Lawes fight againſt and overthrow them, or the rule, reaſon, or intention that cauſed them at firſt.

If it be ſaid, nothing was done by the King of publique conſequence, but by advice of the Judges, it may be anſwered, that the Parliament is the onely competent Counſell & Judge in caſes neerely concerning the publique, and people in generall, which the King is entruſted upon ſuch occaſions to call, that the whole people may not but upon extraordinary cauſes be troubled to elect for Parliaments, and attend that ſervice: But in ſuch a caſe as ours by virtue of the legiſlative power reſiding in the Parliament it may make new Ordinances, at leaſt for the time, as it ſees occaſion and judges to be in order to that ſupreame and immutable Law, or Law of Lawes, and end of them all; *Salus populi ſuprema lex*, and that power even of making new Lawes is ever upon the matter in both Houſes of

Parliament, and that even when the King keepes himſelfe within his due bounds, and is aſſiſtant in Parliament (how much more then, as before is ſhewed, if he ſhall by exorbitating dangerouſly bring himſelfe within the compaſſe of our caſe?) and that the Kings conſent to what the Parliament propounds to him, to be enacted for Law, ought not to be denyed, may appeare by comparing this following part of the Oath, which the Kings of *England* at their Coronation take, or ought to take, cited in the Remonſtrance of the 26th of *May*, *in hac verba: Concedis juſtas leges, & conſuetudines eſſe tenendas, & permittis per te eas eſſe protegendas, & ad honorem Dei corroborandas quas vulgus elegerit ſecundum vires tuas? Reſpondebit (Rex) Permitto, & concedo.* Comparing this part of the Oath with the clauſe of the preamble of a Statute there alſo cited, intimating that the King is bound by his oath to remedy by Law ſuch inconveniences, as the Kingdome may ſuffer in the future, as well as to keepe and protect Lawes already in being; for then either thoſe Latine words here cited, or ſome part of them, and that the latter, namely, *Quas vulgus elegerit*, are to be underſtood of Lawes futurely to be made, or elſe it cannot be ſhewed by what part of the Oath, as the ſaid preamble affirmes, the King is bound by Law to remedy the miſchiefs that happen from time to time to his Realme. Nor will the Lawes of Grammer, or uſe of ſpeech, or cuſtome of phraſe tolerate, that, *Elegerit*, without the conjunction, *Si*, or the like preceding, or regulating it (though we paſſe not by unconſidered the rude ſpeaking of thoſe times) can ever be taken for *Elegit*, the preter-perfect tenſe: but as it ſtands in the fore-cited place, muſt of neceſſitie participate a future nature, and ſignifie preciſely, *ſhall have choſen*; that is, that the King aſſumeth to confirme ſuch Lawes, as the people ſhall have choſen; it being to be conceived, that the people, or Parliament firſt amongſt themſelves, muſt have debated of, choſen and agreed upon them, before they preſent them to the King to be confirmed. Beſides, if thoſe cited words, *Et permittis per te eſſe protegendas, & ad honorem Dei corroborandas quas populus elegerit*, ſhould not referre to future elections, but to paſt onely, they were ſuperfluous and vaine: the words precedent, *Concedis juſtas leges & conſuetudines eſſe tenendas* (which preſuppoſe neceſſarily, and cannot be underſtood without a precedent election and conſent of the people to them) expreſſing ſufficiently Lawes and cuſtomes elected, already confirmed and in uſe. And the Kings anſwer to theſe cited words, being

being *bimembris*, or two-fold, *Concedo & permitto* (all the other answers of the King to the other Queſtions in the Oath, cited in the ſaid Remonſtrance, becauſe the queſtions are meerely ſimple and ſingle, conteined in one word only, as to one queſtion onely; *Servabo* to another onely; *faciam* being alſo ſingle, and in one word) argues the queſtion to be double, as is ſaid. And that the King is not bound onely in generall thus to remedy the particular wayes or meanes left to his choice; ſee the ſaid Remonſtrance, *folio* 8. which ought to have it ſelfe ſufficed without ſuch poore gleanings, as theſe, or the like: If then by theſe and other better reaſons which others have preſented, the Parliament hath ſuch a legiſlative power, even where the King diſchargeth his office, as upon the matter to make ſuch Lawes as it judgeth beſt for the publique good; where through the prevalence of ill men about him, it is not done, but the contrary, and ſo the danger is from him, ſhall not power be in them to make new Ordinances, or proviſionall Lawes, for the timely remedying ſuch publique miſchiefs, at leaſt for the time, and to ſuſpend ſome of thoſe in being, if they judge fit? How much more then to judge of, declare, or interpret thoſe that ſeeme dubious, ranging and making all to be ſubſervient to the ſupreame Law *Salus populi*, the rule and reaſon of all Lawes, as was ever intended at the making of all particular Lawes. Hath not even the Lord Chancellour a little touch of ſuch a power upon the Common Law? What then may we thinke a Parliament hath, and that when the very publique is in danger? And if the whole people unanimouſly conſenting, upon a Princes not performing what he is bound unto, may poſſibly change the very forme of that limitted government, which it firſt inſtituted, how much more may it conſerve or defend that temper or kinde of government, which it hath erected by regulating the enormities of the Prince, by maintaining and holding what they have reſerved out of that which was all theirs at the firſt, or their owne rights? How many degrees then are they off from being bound to become themſelves the inſtruments to overthrow them? how ſtrongly are they bound to the contrary? And indeed were not the Parliament the ſupreame Judge in all the ſaid queſtions, or of like nature, (if we may call it a Parliament at all, not having this power) it could not poſſibly ſave the people, when ill men prevailing upon the King would oppreſſe it; for while they carry on by degrees, and mature by little and little ſuch their myſticall and pernicious deſignes (which

muſt be met with betimes in ſuch tender and jealous matters, before they advance and grow ſtrong, when caution comes too late, and oppoſition out of ſeaſon doth but exaſperate and increaſe the evill) they will cauſe the King by fit inſtruments for the purpoſe, to pronounce, judge, or interpret each ſuch degree or gaining a new and further point, ſtill lawfull, and not ſubject to queſtion, however dangerous to the people in it ſelf, and of worſe conſequence, till the myſterie at laſt unmask, and all be deſperate.

It may be ſuperadded, that ſhould the Parliament be more jealous of the Prince then there were reaſon, (which yet as I hope hath appeared is not to be imagined of the wiſdom and Juſtice of the Parliament) yet it were the farre leſſe evill, that the Prince, being but for the people, ſhould ſomewhat ſuffer by ſuch the Parliaments jealouſie (which were but *peccare in meliorem, & ſecuriorem partem*) then that by the Parliaments too much ſecurity and beleeving in the Prince, the people or whole kingdome ſhould be endangered, or oppreſſed for whoſe good they both are ordeined, as means for the end: Beſides that the authority and politique infallibilitie of the Parliament muſt be by all that love their Countrey, not blemiſhed but held ſacred and inviolate, as ſupreame. The King indeed ſaith he will defend and maintain, the Laws, Liberties, properties of Subjects, juſt priviledges of Parliament, but even in ſaying this he ſeems to violate them, if he thereby aſſume the ſupreame Judgement of them to himſelf, which, as already partly hath appeared, and further hereafter may do, cannot be; Admit this Trojan horſe into your walls, allow this, all of them may eaſily reſolve into nothing. Conſider well, what Judgement hath been made of the Laws, the libertie, the property of the Subject, before this Parliament, whileſt a future Parliament was doubted and feared, and therefore kept off as long as theſe Malignants could, (but their fear and hate ſhews what we ought ardently to deſire, and love) whileſt ſo many Monopolies, Loane, Conduct, Coat, Ship-money, and the like grievances were brought upon us (our perſons not going Scotfree) as conſiſting well, and compatible with our laws, liberties, properties, and adjudged lawfull, which yet what did they, or ere long going on at leaſt would they haye wanted of making them all meerly at diſcretion, pleaſure, and will, the meer names of ſuch things remaining, and uſed indeed, as Trophees of their Conqueſt, and monuments of our *quondam* felicity, and at leaſure to be lamented folly

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and eternall ſhame. The danger of our Religion is not forgotten, becauſe not ranked in mention with the reſt, it ſhall have a better place by it ſelf, as a Queen ſitting alone.

The Judgement made of priviledges of Parliament during this Parliament ſeem to have come little ſhort of the Judgements made of our liberties, properties, &c. and if it be duely weighed. Firſt, that they will have the King to be judge of them, then what Judgement hath been lately made, both in fact and in words, or Declarations of them, a man meanly penetrant will find them reſolved by the poſitions of theſe Malignants into next to nothing: and all this while the Parliament was and is in vigour, vindicates, and aſſerts them, and likely to call theſe men to account, what will they make of them, ſhould they through the authority, and reputation of this Parliament, which is the eſſence of it, peirce at once the heart of all future: for a Parliament not free were no Parliament, and if the King be allowed judge of priviledges of Parliament, where any new caſe happens which may touch the very eſſence of it (if it be any thing elſe then the priviledges) will it not come to this, that the Judges he appoints, or rather ſuch inſtruments, as the Malignants about him pleaſe to ſet over us, ſhall upon the matter judge the Parliament, which is to Judge their Judges, making it and the Laws what they pleaſe, and to reſtrain the power and freedome of it, as of the Laws, as they think fit; whereupon would follow even the ſame inconveniences, which were before mentioned, ſuppoſing the King the ſupreame Judge of the Laws, namely, that the Parliament ſhould be diſenabled to defend the people, or indeed it ſelf if incroached on, or oppreſſed upon the ſame reaſons in that place expreſſed. But it ſeems more rationall, that ſince the Parliament is to be Judge of the Laws (as is above ſhewed) nay even may make them, at leaſt in ſome caſes; it may judge as well of its own priviledges: neither appears it in the Kings power to make them, what he pleaſes, ſave onely thus: if he doth not exorbitate, nor innovate any thing againſt them, neither can the Parliament deſire any alteration of them in any point, betwixt it and the King, concerning them. But in caſe of extraordinarie emergents of never-before-heard of attempts on his part, whither by any verball declaration, or by fact, whereby the priviledges, authority or very being (for it may trouble a good School-man to diſtinguiſh clearly betwixt theſe three) it ſelf of the Parliament is indangered, it is reaſon, that the priviledges

ledges now become any thing that the Parliament judges fit for the conservation of it self. For the maine end and intent of the first, ancient, ordinary, and usuall priviledges of Parliament, being to enable, and qualifie it for the due attending, defending or advancing the publique good (for which purpose they were judged sufficient by the first Institutors, not suspecting such new invasions, or attempts on them, or on Parliaments as since have happened in more corrupted times, but thinking them rather secure, as part of the Laws, or customes which Kings are bound to keep inviolate) why should not the same end and intent, which ever remains in equall force, immortall, and immovable, work and move, as well to the instituting even of new ones, if new causes happen, and without such new ones the Parliament shall remain disenabled to procure the publique good, for which it was ordained? and if the Parliament may in extraordinarie times as now make new Ordinances for the conservation of the people, it may make (if need require) new Ordinances or Priviledges (which are but the private Laws of or concerning the Parliament) for its own conservation, without which they cannot defend or conserve the people; and in vain had it power to make new Ordinances upon new occasions for the publique good, if it have no inherent power to make new priviledges or ordinances upon new emergent dangers to save it self, *Posse* naturally and necessarily presupposing *Esse*, as grounded on it; *Qui dat finem, dat necessaria ad finem*: the priviledges being to defend and maintain the Parliament as the Laws the people, and as *Salus populi* is *lex suprema*, as before, so it may as well be said, *Salus Parliamenti supremum privilegium*. If it may work new, it may much more interpret, declare, and judge of the old on occasion; and are no more to be held to the old usuall, known, priviledges, when new extraordinarie attempts, or affronts happen, then to the old known Laws onely in the case above spoken of, and upon the same ground and analogy of reason. And here we are fallen unawares on the old Lord Treasurer *Burleigh*, who we need not say was a great Statesman, who was wont to say, *He knew not what a Parliament might not do*: not much unlike the Archbishop *Bancroft* (a great Statesman) who would tremble (as is said) at the mention of a Parliament, as knowing, or rather not knowing the power of it; and had not they both taken the word *Parliament* in our acception, they had told us no news. It is one effect of ill Counsell about a Prince (in the consequence

quence ſomtimes better then in their intentiõ) to miniſter occaſions to the people by invaſion of their rights, to look narrowly into the nature of the Princes prerogative, when by the power of truth, it oft looſeth of the former reputation (which liberty gains): a more dubious light ſetting it of better, and ignorance begetting here devotion, and admiration, of what is unknown; & hence it is perhaps, that in theſe times as more polite and penetrant, then many former ages, Prerogative is ſaid generally to looſe in Chriſtendome, the better thus fortified againſt the ſo great, and growing danger from the Common enemy the Turke, and other great *Mahometan* Princes (the great bulwark of Chriſtendome, *Germany*, now ſo torne the more requiring it) by ſo maine a diſparity in matter of liberty (the Mahometans uſing their Subjects, as their beaſts, or ſlaves) as well as of Religion. But to our way from this Digreſſion. We may from this place take a proſpect another way into the plot of theſe Malignants; being by a crew of our own Nation but unnaturalized, partly not penetrating their deluding pretences by reaſon, as naturally ſimple, partly having their underſtandings debauched by a will inſtantly ſolicited, or over-ruled by enormous affections, and paſſions: which ſecond kind may conſtitute a middle degree between malice and ſimple ignorance (might this ſimple tractate gain one of the firſt ſort, the pains taken were a pleaſure, but ſhould it hope to win one of the ſecond degree, this preſumption might make bare pardon too much for it.) There is a third ſort in whom their underſtandings and conſciences though having perfect light and cleerly diſcerning the truth, and right, yet are like ſlaves forced, and dragged by a Diabolicall will (affections in this degree not mentioned, as arguing groſſe carnality, or corporealneſſe: but theſe are *ſpirituales nequitiæ*) by ſuch a ſociety, whileſt they ſpeciouſly pretend to defend priviledges of Parliament, Laws of the Land, liberty, property of the Subject, &c. but whereof the King muſt be ſupreame Judge (for in this point lyeth all the myſtery, and *Cabala*) through this mortall wound of the authority and eſſence of the Parliament, the true, and onely Judge, and conſequently defender of them all (as above is ſhewed) to ſtrike the heart of them all, leaving us onely *tenues umbræ*, or *manes*, or apparitions of them, to purſue, diſtract and torment us, as acceſſaries to the murder, or rather principals (ſince no acceſſary in Treaſon) if we paſſively concurre, much more if we help to act it, thus the matter being diſpoſed they may introduce

duce the form (the perfection of the work) and the ſtate at their diſcretion, and the way of the Lord Pope prepared, and his crooked paths made ſtraight, they may eaſily bring him in, as after we may endeavour to ſhew.

But if the plot ſeem not deep enough laid, as ſuppoſing and hoping at home ſo many monſters, and vipers (though the fewer netted, the ſound partie of *England* and *Scotland* already diſtracted by the *Iriſh* Rebellion to that end if not at firſt raiſed, yet ſundrie waies fomented by them) then perhaps to peice it from abroad; and by cutting the banks of the kingdom to let in a deluge of forrein forces, and ſo yet further ſubdiſtract the remnant; if we conceive the Fleet of *Spaniards*, ſeen not long ſince at the Downs, carried any myſterie, or came not unſent for, or moved not to no end, or *Hull* ſo earneſtly made at, *Newcaſtle*, *Portſmouth*, &c. ſignifie any thing; which though intended to diſtract *England*, and ruine it, may rather (opening our eyes, and diſabuſing us) by Gods over-ruling unite it as in a common cauſe againſt an univerſall and evident danger, not to ſpeak now of other matters judicating the ſame. And they intending in *England* a government at diſcretion, and all made in all probabilitie, or after the *French* faſhion; if the middle ſort of people of *England*, and Yeomanry, of whom chiefly conſiſt the trained bands, and wont to be a maine ſtrength of our victorious Armies, can by no ſubtilties be drawn to their party, then by policy, or even plain force to diſarme them, ſuſpecting as they have good cauſe that theſe, if once they be unhoodwinkt, will eſpecially oppoſe the change as whereby they from being in the happieſt condition of any of their rank perhaps in *Europe*, nay in the world (who here live like men, and are wont to fight, or die like men in honour of defence of their Countrey) might well be reduced to the termes of the Peaſants of *France*, of villenage, and ſlavery: a fit recompence for their danger and pains ſhould they fight and labour to bring it in. As for the ſcum of the people they judge it either ſenceleſſe, or careleſſe of the publique, and deſiring a change, or eaſily drawn, where there is hope of greater ſpoil, and pillage. We may place ſo much the more below this ſcum many of the greater ſort, that ſtand for theſe Malignants againſt the truth and right (every day more and more plainly convincing them) and againſt their Country by how much they owe to it more then the Raſcality doth, yet appear to be drawn with hope of ſpoil, and pillage in their degree and proportion

tion as much or more then the Raſcality it ſelf.

But though it be ſo with the State, is our Religion in danger that way alſo? why elſe are the Papiſts ſo active, ſo buſie? is it onely that they may be ſlaves? but in a politick way onely uſe may be made of them, and of their power, without any intent to ſymbolize with them in their religion, as ſometimes hath been done in other Countreys. Be it ſo (though it be not good to be prodigall and facile in our grants which our religion may pay for) yet taking it this way, ſo great a ſervice ſo ſeaſonable at ſuch a pinch (when all good Subjects, and judicious honeſt men fail them) received from the Papiſt, muſt draw on in way of grateſull acknowledgement, ſome favour at leaſt ſome advantage, which cannot be but at as much danger, and diſadvantage of the religion (not to inſiſt how hardly they will lay down their Armes once taken up, and victorious, or the King be able to make good his faith, or word). And are not they the ſureſt and ſureſt meanes to conſerve a State, that have been thought and found ſuch for the acquiring? But be this as it may it is clear, that can the Papiſt bring the matter to an abſolute, and arbitrary government, and render the prerogative immenſe and even divine, they gaine a maine point on our religion, for then between them and the heaven of their deſires, there were interpoſed but the turning of one will, and that one alreadie prepared, diſpoſed and inclined to them by ſuch meritorious ſupererogatory ſervice, and further propitiated by the ſo ſtrong intercеſſions (how ſtrong (to ſpeak like thoſe we have to do with) when uſed by her that may in ſome things even command) our ſoveraigne Ladie *Mary*. (I had rather ſeem to ſome a little too much tyed to ſence onely, and to the preſent times we yet live in, when I preſumed to uſe that phraſe: turn, or change of one will; then with others, by the abſtraction of a potent imagination, found worthy to have been rapt into the glorie of thoſe times, in ſtead of change of will: to have uſed a phraſe or ſence ſeeming to ſuch more orthodox, terming it rather an externall manifeſtation and declaration onely to us here below of that which was ever from the beginning predeſtinated internally ſince in Gods no reall change nor ſhadow of change) but the other way a whole Parliament at leaſt muſt be firſt turned, and that in Diametrall oppoſition with the Papiſt, and ſhould forreign Force come in by Portſmouth, Plymouth, or Falmouth (what if we adde *Ireland?*) to induce Tyranny, Religion runs equall hazard with the State.

And it may be, the Kings forces running lately with ſo ſtrong bias ſo eagerly at *Banbury*, *Warwicke*, *Coventry*, *&c.* eſteemed moſt oppoſite indeed to the Papiſt, though perhaps not otherwiſe direct to the firſt, or maine mark for the preſent, of theſe Malignants, may judicate and argue, without any ſophiſtry, a preſent complication of the diſeaſe, and the duplicity of the deſigne, and danger: or if not a preſent eſſence of a double diſeaſe, yet a dangerous maladie now in being alreadie, but breaking out into a ſymptome more to be taken heed of then the very diſeaſe, and depending on it: But they object, our Religion is on the other hand more indangered by Browniſme, Anabaptiſme, &c. ſuppoſe this true, and that theſe ſhould get ſtrength, nay prevail with the Parliament (which it is charged to promote upon as likely, as ſtrong, and even the ſame grounds, as it is to affect the change of the Monarchy, yet as we ſaid of we know not what new form of government, ſuppoſing ridiculouſly the Parliament did introduce it, it were eaſily diſſolvible; ſo obſcure Browniſme or Anabaptiſme were much more eaſily maſtered, and redreſſed, then moſt politick, potent, all over bearing Papiſtry, likely to be backed with forreigne force, which I think none will ſay is to be feared from thoſe other ſcarce known, weak, poore Sects, whoſe obſcurity, and paucity, hides rather and exempts from animadverſion, and would the Parliament attempt this (though we might juſtly refuſe to diſpute with thoſe that denie principles in this kingdoms policie, calling ſtill in queſtion the wiſdom, Juſtice and honour of Parliaments) could it ever effect it without the peoples concurring? Papiſtry ſo increaſed at home, ſo countenanced might (if it doth not already with their good friends help in *Ireland*, and elſewhere hope to force entrance). How fooliſh then is it for the people to fear that, which can never take effect, unleſſe it ſelf will have it ſo? (I fall unawares upon the ſame anſwer here uſed before touching the ſuppoſed change of the State, becauſe the falſe grounds they would ſeem to go on here, and there ſeeming the ſame) and if the whole kingdom or people will have it ſo there is no oppoſing. But hath not the Parliament taken a voluntarie Oath (beſides ſo many publique Proteſtations, and other obligations to us, the *Scots*, and the States of the Low Countreys) for the maintenance of the Proteſtant Religion, which they are too wiſe, and juſt needleſly to have done, and ſo ſhould they do otherwiſe to incurre moſt juſtly univerſall falling of, or rather falling on them,

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had they had any intent ever to have done, as theſe would ſeeme to fear, to direct us here alſo from looking at the true fear and danger, nay to draw us with our own hands to pull it on us; we may ſuperadde, that the voluntary oaths of ſuch a multitude as the Parliament on whom no ſuſpition at all can faſten, of inclining to that religion, which takes upon it to diſpence with oaths and equivocations, and thereby with the Law of God, Nature and Nations (which intended to advance it, will by Gods juſtice advance the ruine of it) are better ſecurity, then our Malignants have or can give us on the other ſide, the Antitheſis in each part inquired into duely as the ſubject well deſerves.

But theſe men would here alſo take benefit of their own wrong, according to their uſuall method (it may appear what correſpondence, or good intelligence the maine dangers of our Religion and State ſtill hold mutually, or how they reſemble). Neceſſity of the State, nay of the very preſervation of it ſelf (whereof theſe Objectors are manifeſtly the authors) may juſtly and too evidently doth compell the Parliament to the ſetling of Religion, (though the end of policy and however firſt in eſteeme and intention, yet not ſo in the time of execution alwayes) after the ordering of politick affairs; and in ſuch deſperate times as theſe, not to do this, were but a ſacrifice without ſalt, a fooliſh ſuperſtition (like that of the Jews, who would rather ſit ſtill, and ſo ſuffer themſelves to be cut in pieces by the capitall enemies of their State and Religion, (contrary to *David* who in neceſſitie ſpared not the very Shewbread) who maliciouſly invaded them purpoſely at ſuch a time) then arme or fight upon ſuch neceſſitie on their Sabbath; Which they complain the Parliament will not now do; which ſhould it now, one ruine might involve both Church and State both at once: yet hath it not altogether, even ſuch times notwithſtanding, left it ſelf without ſome teſtimony of their good intentions herein, as particular Acts or Orders of theirs do ſhew to the world; but the attempts, and facts of the Malignants, evident to all men apologize too well for the Parliament in this point without any words from any man, if we weigh the deſperate eſtate of publicke affaires well in theſe times, cauſed by the malice of theſe Monſters; which times forcing us for a while to content our ſelves with an implicite, or generall faith, as touching the ordering, reforming, or ſetling of other particulars concerning Religion, which cannot for the ſaid neceſſarie

reasons and the like, be yet effected; yet we have, besides many other inducements obvious enough to confirm such implicite faith, this also, that of such ordering and setling these matters, as is to be wished, there is farre greater hope, and presumption (*cæteris paribus*) from those Divines, that preach and cry down the temporall greatnesse, pride, riches, avarice, &c. of the Clergy, and so all their own hopes and pretensions that way, and consequently from the Parliament, which we see countenanceth such men, then from the contrary side: that professing likewise in a speciall manner and degree, mortification, contempt and renouncing of the world, and of the glory, greatnesse, and pomp of it, humility and the like (as minding heavenly matters, and things above) as principles of the Doctrine and Religion they presse upon us, yet are not ashamed to appear to the world invested (through various mysteries of iniquitie) with so great a share of whatsoever the most worldly men (whose highest contemplations ascend not to the Moon) compose their Trinity of, as may enable these men thus crucified, and dead to the world by their own earthly power, greatnesse, authoritie (not to insist on that kind which they have in our times, attempted to render, in some points, or cases at least, independent of the crown, and absolute; and which earthly greatnesse, rather then the Parliament shall question, or regulate, they will question and condemne the Parliament, and advance a Civill Warre, or forreigne invasion, to the evident danger of a generall ruine, and abomination of desolation of their Countrey, nay Church it self, which these hypocrites would seem to stand for) as may enable them, I say, by their own temporall potency (which in the hand of such men becomes more dreadfull, then any spirituall power they exercise) sufficiently to keep in awfull silence, if not to bring into a kind of Inquisition, such as most heretically shall not captivate and subdue their understanding and reason under so strong a faith, as to believe, that these chief ones (who ought to be most eminent of all in practising the said principles of renouncing the world, humility, mortification, &c. which they recommend, command, and enjoyn, as Leaders and Captains for all that should follow them on so difficult services) can yet practice and pursue, I say, so ardently, so desperately the clean contrary, so as if they would have others quit the world, onely that themselves might seize it; and yet thus by their deeds drawing into suspition, doubt, misprision with multitudes of men,

nay

nay, even confuting their Doctrine, not be a maine cause of the miseries and calamities of the world, whilest deluges of sinne and wickednesse, and pernicious consequences breake in at this so great an overture of the faith, thus discountenanced, and discredited, and even called in question; will not many incline rather to beleeve, that this practice, this doctrine, so destructive one to the other, is sowing their feilds with mingled seed, wearing a garment mingled with woollen and linnen, so forbidden in the Mosaike Law? That such a ridiculous unsuitablenes between such profession & doctrine, such practise and deeds, is rather a mockery of the world. Will they not like one *Cicero* speaks of, wonder *cur aruspex videns risum teneret?* Though the *Mahumetan* sect be grosse, and carnall, and the *Mahumetans* themselves exceeding devout in their kinds, and superstitious, having their Church-men in great reverence, diverse of them rich and profuse otherwise in works they conceive any way pious and charitable, and though otherwise the Nation very covetous, yet I thinke it will not be easie to shew that their chiefe Church-men in generall, in any temporall greatnesse or riches, doe not much rather resemble the mendicant Orders among the Papists (did they hold themselves to their Rules) then the Papisticall or our Prelates and chiefe Clergy-men, who yet professe themselves Leaders in so spirituall, so heavenly, and sublime, so world-renouncing a way, faith and doctrine. It is true the Turkish Muphty or chiefe Priest, is by the grand Turke, partly to please the people, in shew and shadow greatly honoured; not perhaps without a competency in revenue, but I take it hereabouts their devotion of any note this way ends. As for any temporall greatnesse and riches the Mosaicall Clergie might have, wee are taught, these were rather grosse and sensible Types, then any thing else, of the spirituall eminency, graces, endowments, and power, that ought to shine in the sublime and heavenly Antitype; whence their true authoritie with the people and reverence, and even veneration to their doctrine, places and persons must flow, conserved, encreased by ever constant and invincible rejections of the least not necessary temporall matter, if pressed on them, as an high dishonour, or affront offered to discredit them, a bribe to corrupt them in the execution of their Embassage, a baite to entrap them and frustrate the service they are sent about, a temptation of pernicious consequence, nay, of what the State may adjudge and assigne the Clergie as necessary (if it might be) a volun-

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tary and absolute declining of part even of that (for I doubt not but the State would appoint such a proportion, as might to duely mortified and spirituall men, afford matter for the honour of such a refusall, would undoubtedly adde such authoritie and reverent regard to them, and their doctrine, that men seeing they seek them not theire, nor will admit more of the world, then what is meerely necessary for them, for the discharge of their places; you shall discover a new world: Men by such courses which will bring on doctrine proportionable, will be so moved that cutting off each in his proportion greatly, even their own superfluous vanities, much more their sins: what our spirituall men may so have refused, with infinite more by others thus cut off, may be distributed among the poore, (besides the benefit of such examples and doctrine, extending even to these:) and so universall charitie, reducing all to a blessed kinde, if not of paritie, yet of proportion, leaving the least in a tolerable mediocritie, a golden age or primitive times may rise againe in the world.

But the way to this heaven is first to goe by the gates of hell, as through the Parliament the Kingdome is made at by the true malignants, so through or under colour of a pretended malignant partie, that seduceth or ruleth the Parliament, the Parliament or authoritie and dignitie thereof is attaqued, but sure this is propounded as an article of faith, and to weake reason past comprehension how it can well be: but how ever they are misbeleevers and hereticks that pertinaciously reject an article of faith, and with force to be proceeded agair st; yet force being found oft none of the best wayes to extinguish heresie, but rather the canker spreaded and exasperated by rude handling, many have not and will not be deterred from advancing such as these, plaine or stronger oppositions, if any of this malignant partie propound any thing (as in all great assemblies some must breake the matter and begin) and the house consent to the proposition; it is now the act of the whole house: if any propound or speake things that seeme to others offensive, or to deserve animadversion, and yet the house, or major part punish it not, they by such connivence (for these men may be allowed to question still principles, that the Parliament would doe dishonorably, and yet come short of their malicious intents) make it also this way their owne; and so not these censors, or any els but the Parliament, as above appeared, is to judge of the Parliament; but such censors themselves are to be condemned by the Parliament, for thus presuming

or aſſuming to themſelves the ſupreame power to judge; beſides particular charges and articles againſt ſuch were to be offered to the Houſe, the accuſers and witneſſes to be produced and forth-comming, that if they make not good their charges, the parties unjuſtly moleſted and accuſed, might have condigne reparations upon them; and the Houſe it ſelfe ſatisfaction, the publique ſervice thus cauſeleſly interrupted, and the integritie of the Houſe called in queſtion, and the like, appertaining to caſes of this nature. Such charges have been promiſed long ſince ſhould ſuddenly appeare againſt the accuſed Members of the Parliament, and by them as Juſtice earneſtly requited, but appeare not all this while, not ſo much as to the people abroad, (though this were not the right way) which they ſo ſtrive to incenſe againſt the Parliament, but rather warre in ſtead of them; and ſeeing ſo many of the very Members of the Houſes of Parliament are their enemies, falling off from them unjuſtly (if none ſuch ſtill remaine among them) were things appearing unjuſtifiable there ſaid or done (if it might ſtand with the libertie and power of Parliament not to have libertie of ſpeech) it might eaſily be made appeare in particular to the world, and ſo complaint be made to the Parliament thereof, if it were to any end to complaine there of that, which hath already paſſed without puniſhment. But ſeeing the Parliament hath power (the caſe ſtanding as before hath been ſhewed) to doe in all things as they ſee cauſe; by good conſequence their ſpeeches neceſſarily preparing, diſcuſſing, agitating, concluding what is ſo to be done, cannot be ſubject to any limitting, queſtioning, or accompt abroad, nor in reaſon therefore are to be divulged in that ſence; this being incompatible with ſuch power. But then theſe haters of our Law-makers and Lawes, ſay; Many of both Houſes are away, and ſo the acts leſſe valid; but be the number remaining little, yet the acts of the Major part of that number are ſtill good. For neither the King that called them away, or countenanceth them that deſert their ſtations, may alledge this; nor the Members that voluntarily (not upon truſt in thoſe that remaine, or leave obteined) abandon their places there and duties, are to take the benefit, either of their owne wrong, whether negligence in ſuch Members, or worſe perhaps, not of their owne unworthineſſe, as Cowardiſe, to oppoſe what they liked not: which feare (admitting ſuch could be) argues ſtill that they that feared were the leſſer number; though what needed they feare to ſpeake freely, a diſſenting leſſer number being ordinary, and ſometimes a very few, perhaps ſcarce enough to make a

number, diſſenting openly from the reſt of the whole Houſe without any inconvenience? It being allowed for any to ſpeake their minds whilſt a matter is in agitation before it be ſettled. If they ſay, they goe away that they may not ſeeme to allow what would paſſe though they were preſent: then the Major part concurres to what is done by their owne confeſſion, els why ſtay they not to oppoſe it? If they ſay, ſo many are gone without leave of the Houſes, as put together would make the Major part, ſuppoſing this were true, either ſuch a Major part went away at once in a body, and then it was their fault not to ſtay; for then they being the Major part had prevailed; or they went by little and little, and then ſtill it was a Major part of the remainder that concurred to what was done, els it had not paſſed: and ſo the acts ſtill good: If they fly to ſay that they who thus deſerted the Houſe out of feare, did it not as fearing the Parliament, but the people; granting theſe men this, which is not their due, that ſuch had cauſe to feare the people, and that ſuch baſe feare, when as they pretend; they were to ſtand for the King, Countrey, Lawes, Liberties, Religion, and did not render them utterly unworthy their places: it may be anſwered briefly; they that remained and carried matters, might feare the King as much or more: but their cauſe was noble and good; but theſe or the like Cavils will no more hoodwinke the people: their onely courſe were to produce ſome publique act of Parliament, that might certifie the world, that the King and both houſes have long ſince unanimouſly concurred to diſſolve this Parliament; elſe Sophiſtry will not carry it againſt the manifeſt truth.

By the premiſſes or rather by diverſe excellent Tractates publiſhed by others to the ſame, or the like effect, I hope it is even as cleare that the Parliament is and ought to be the ſupreame Judge in publique matters now in queſtion in *England*, as what it is, it hath judged and ordered touching theſe things, by ſo many publique orders, declarations, and the like; and conſequently that reaſon wills that they be ſacred in our eſteeme, and punctually obeyed and executed, and ſo no need of warre: and whoſoever goeth againſt reaſon and truth, goeth againſt God himſelfe, who is *Prima, ſumma, pura ratio*, and it will concerne him nearely to looke to it, whether he be ſtronger then God: goeth againſt himſelfe if he be a man, and ſhall firſt finde a civill warre in himſelfe, before he can cauſe it in his Countrey upon ſuch grounds, and for his Majeſtie he cannot as he is a King, but judge that, that man thinks diſhonourably of him, who goeth

about

about to perſwade him, that, that can be for his good that is not for the good of his Kingdome, and ſo ſever what is ſo excellently joyned; or that the great Counſell of the Kingdome is not the onely, at leaſt the very beſt, and the onely ſure and ſecuring way without all doubt, for that Prince to follow that intends the publique good: and which will ever aſſuredly concurre with him to that end; not in oppoſing an arbitrary power, which ill men about him for their owne private and wicked ends, would induce: Doth the Parliament any thing but diſenable a Prince, or rather thoſe about him from doing ill, or more properly from uſurping ſuch power; which to what end is it in a good Prince, which he will or can never reduce to act or uſe: but the falſe or pretended Mother of the childe, who would have it divided, (whom the wiſdome of the King may diſcerne) will whiſper, there is no thankes or glory to doe good, unleſſe he might have done evill, and ſo did good freely; ſince free will onely merits (I beleeve they hold merits) it ſeemes theſe malignants fetched not this Doctrine from heaven; for there we may finde that confirmation in grace in the Angels and bleſſed ſpirits of juſt men, whereby compleat free will, or the remaines of it (which free will argues but imperfection and mutabilitie; power to ſinne being but impotency; and the King of Kings, God himſelfe, who is perfection it ſelfe, being above and without all power or poſſibilitie of doing any evill, yet, (rather therefore I ſhould ſay) ommipotent in or for good) that confirmation in grace, I ſay, by which free will is tranſfigured and ſublimed into a ſtate divine; and *Poſſe non peccare*, into *non poſſe peccare*, is a tranſcendent bleſſing, if not the very eſſence of celeſtiall beatitude; where theſe ſuggeſt, ſuch a condition is to be declined, though with ruine of all: But howſoever the Divines of our times may not allow the explication or application of this point, we may hope his Majeſtie out of his Princely care of the good of his people, though both himſelfe and it may beleeve well of his good intents to that purpoſe, will be far from judging ſuch a puntiglio of arbitrary power (for however it may fill and tickle the phancie, yet deeply and duely penetrated into by judgement, it appeares to reſolve even into no more (if a puntiglio be any thing) or leaſt it might poſſibly be thought, he would, or might have done evill had he not been reſtreined from it (when he cannot violate ſuch juſt reſtrictions, without firſt doing the greateſt evill of all to the publique) from judging, I ſay, ſuch a puntiglio a juſt and ſufficient cauſe to deſtroy the people by a civill warre; when were this power indeed

deed juſtly belonging to him, yet true love to his people might judge it no other way uſefull, then to have the glory and thanks of relinquiſhing it voluntarily, leaſt otherwiſe the peoples good and ſafetie for a puntiglios ſake, or ſatisfying a phantaſie, or an humour of one man, ſhould depend on the turne or change of one mans will, whenſoever it may happen, and more then this, great and noble minded men, though no Chriſtians, have more then once done, when having in their hands abſolute power over their Countrey (not unjuſtly gotten) they have freely and of their owne accord given it up abſolutely, judging it ſo beſt for their Countreys good, leaving it even in full libertie, and ſo living themſelves in, or rather under it, but much higher in true glory and honour then ever. But though ſuch power is not here in his Majeſtie, he is yet not without meanes in his hands, and a faire opportunitie to lay a tye not altogether unlike on his people, and to exhibit freely great and publique munificence all at once, by a faire and voluntary relinquiſhing all conteſtation about it, whileſt yet a malignant faction, preferring their paſſions before reaſon, and conſcience, before his honour and ſafetie, inſtigate and aſſiſt him as much as they can, or rather would make him their inſtrument to compaſſe it by an unnaturall pernicious civill warre, on whom the blame may juſtly be laid, as they alone would have gone away with the benefit.

By theſe and the like paſſages had beene, and even yet (ſo it be betimes taken) may be the way to the true arbitrary power indeed; the peoples hearts (where God begins with man, as at the right end; this is the divine Method) which draw all the reſt ſweetly, which the pretended falſe baſtard arbitrary power, could never by unjuſt violence effect: and thus by faitely quitting the purſuite of the falſe, the true may be gained: a magnanimous Prince, that confides in his owne vertue, will put himſelfe boldly and ſecurely on the free wills of his Subjects. It is in manner a divine Charecter; *Scire, & velle liberis hominibus imperare*; to know how to temper and governe free men, Gentlemen, Princes; and in ſuch a condition God made man, to ſerve his glory beſt: and is it not a more glorious thing when a Prince ſhall by his great, proportionate, and heroike vertues, render them at his devotion, and make them his voluntary ſlaves, being otherwiſe free and noble, then if he found them made ſlaves by the practiſe and vices of others, or ſo made them ſuch himſelfe. Thus a free people is a ſtrong motive and occaſion to a Prince to render them wholly his by extraordinary vertue; the fall of this

emulous

emulous *Carthage* would ſhake *Rome*, though in oppoſition with it and therefore the nobleſt of the *Romans* beſt and moſt wiſely loving *Rome*, for *Romes* good adviſed *Carthage* ſhould ſtand. But reaſon evinceth, that perſiſting as he doth, he remaines ſequeſtered from all juſt power and authoritie, as touching the matters in queſtion between him and his Parliament, on the juſtice and wiſdome whereof he may ſafely put himſelfe, ſecure, that they will not, nor can deveſt him of any thing, that juſtly belongs to him: onely reaſon and right require, that it be left to the Parliament to be the Judge thereof, without which power, the people and Kingdome cannot be ſafe, as ſtands deduced. Monarchy thus tempered by libertie and prerogative, as it is remote from intrinſicke cauſes of diſſolution, ſo from externall. If a Prince governing at diſcretion invade it, the partie in the goodly arbitrary government excluded by the diſtemper of ſuch a State from the benefits of libertie (the partie, I ſay, for be a Prince never ſo abſolute, yet his *Mamaluks*, his *Militia*, by whoſe conſpiracy or tyranny he awes and enſlaves the reſt, not onely equall for the moſt part in point of libertie, the Subjects of a free State, but exceeding them far in all licentiouſnes and tyrannizing, and enſlaving upon the matter the Prince himſelfe, as well as others, juſtly lay on his owne ſhoulders by Gods judgement, that which he makes or uſeth theſe as inſtruments to lay unjuſtly on the necks of his other Subjects, whom he ought to have protected: Inſtances are frequent of the Pretorian Cohorts or Legions tyranny on the Roman Emperours, of the Janiſaries on the great Turke, of the *Mamaluks* on the Ægyptian Soldans) and reaſon ſhews this danger is moſt to be feared, where a Prince hath aſſumed the peoples libertie by publique oppreſſion) I ſay, if the abſolute Monarch invade the juſtly tempered, the oppreſſed partie is not to be truſted, but to be kept under by part of thoſe he will truſt, (he can truſt none ſafely) as certaine enemies at home; ſo the power which he muſt truſt, doubly leſſened: the partie uſed goeth faintly on the free Nation, for at beſt by bringing their free neighbours (whence was the chiefe hope of aſſiſtance for the recovering their owne libertie) into ſervitude, they ſhould but confirme and render remediles their owne ſlavery, encreaſing the ſtrength of the oppreſſor, and likewiſe on the ſame reaſon reſiſtleſſe, if invaded: Onely if the Prince will make accompt, or can be content, or cannot avoid to be himſelfe an equall, a companion with his Mamaluks (*Facinus, quos in quinat, aquat*) or rather to be tyrannized by them, and his honour, authoritie, name, perſon, to be

made their inſtrument againſt his people, he may tranſlate the ſaid faintnes from them on himſelfe; though when all is done, they are unſafely truſted who have before broken the great tye, that to their Countrey; elſe he muſt fly to forreigne helpe. But on the other ſide, the free Subjects duely intereſſed in the State, loving it, living like men, defend, invade the other, nobly, couragiouſly, as in heart, and men of honour, and as oft for the good of the conquered; with greater power, as univerſally to be truſted. Not to inſiſt on riches, the nerves of Warre, infinitly increaſed by induſtry, ſo encouraged by induſtry, loſt by ſervitude, but what needs more, or indeed ſo much, if any thing in a matter ſo apparent? Wee now have beene rapt ſufficiently into the goodly imaginary heaven, and the glory of it, but with an hell of inextricable miſeries to the Prince and people, which theſe Gods of the infinite prerogative pretended, are raiſing for themſelves, through a government at will, but by ſuch meanes and in ſuch manner, as ſhews they beleeve, or hope for no other heaven hereafter.

Theſe things being thus, it muſt follow, that thoſe that oppoſe the Parliament, and in it the kingdom, in whom is the ſupreame power, as reaſon hath evinced ſince conteſtation hapning as now between King and people, the people muſt carry it, oppoſe their Countrey, reaſon, right, and the truth, moved by defect of judgement, or worſe principles; converting themſelves and their power received from their Countrey to enable them to ſerve and defend it, to the ruine of it, and of all that is precious to men of honour, and conſequently that they are guiltie of their owne bloud, and of all the bloud and miſeries which this unnaturall monſtrous warre may cauſe (a means ſuitable indeed to the end they force themſelves to compaſſe:) nor can unpartiall poſteritie judge of them otherwiſe, then as *Parricida patriæ*, and *damnatæ memoriæ*, if all this be not of force with them to deſcend deeply into themſelves, and to weigh whether they be in ſtate fit for death every moment, at leaſt they may deigne this laſt motive the honour of a deep and ſad thought, or two, whether thus obſtinately perſiſting, they contract not before God another way a guilt to contribute or be acceſſary to the endangering or perdition of their owne, and innumerable ſoules in another kinde, and more directly, and highly, there being *aliquid ſacri in hoc morbo*, and Religion ſharing the hazard, as aboveſaid: but if the premiſſes have not power to inferre thus much with them, yet I hope at leaſt they are not ſo irrationall, ſo extravagant, as that theſe men can truely beleeve,

leeve, that they are onely to be confuted, and thoſe that maintaine ſuch tenents to be inſtructed by a civill warre: but if folly and defect of that reaſon that ſhould governe men, or a violent forcing, tyrannizing, and enſlaving their reaſon and conſcience by enormous and monſtrous paſſions, and ſinnes, the two originall cauſes of ſlavery, be by no art to be ſevered from theſe men, but they muſt and will by ſtill perſiſting apply theſe two ſaid generall cauſes of ſervitude, particularly and expreſly, or in a ſpeciall manner now to draw it upon them, it is not unlikely moſt of them, and their poſteritie and friends may finde, and prove the effect as inſeperable from the cauſes thus redoubled and enforced, as the cauſes from themſelves, ſhould they be ſo unhappy as to carry what they by ſuch meanes ſo purſue: and however ſome dequoy indulgence may be uſed towards them, to draw others, till all be in the power of the principall malignants (the like we may ſay of their cunning enforcing themſelves not yet to declare all the depth of their malicious intentions towards thoſe they diſarme, or any way get within their power, uſing them as ſtalking horſes, till by ſeeming for the preſent to leave theſe in a tolerable condition, they may make others ſtand out leſſe reſolutely or warily, and ſo drawing ſtill to them, make all ſure at laſt, and at their diſcretion (though even whileſt matters are yet dubious, the inferuall fire of malice, hate, crueltie, jealouſie, and the like, which is in their hearts, ſometimes cannot but flaſh out in divers enormous words, or acts) ſuch preſent indulgence, I ſay, notwithſtanding of the malignant partie, let not theſe men thinke that it having all once at its diſpoſe, and made ſure, will judge it may ſecurely repoſe on ſuch of the Nation, as have violated wittingly & willingly the greateſt tye on earth, by being traytors to their Countrey, or on thoſe that loving their Countrey, have been violently or fraudulently diſarmed, or on them that not intending the diſſervice of their Countrey, but ſeduced by ſpecious pretences, have voluntarily aſſiſted the malignant partie, when time and plaine experience ſhall have diſabuſed theſe two ſorts, and afford meanes of redeeming their Countrey and themſelves, will not the malignants rather have recourſe to forreigne protection, or forces (an uſuall refuge of an arbitrary, or tyrannicall government, eſpecially ſucceeding and having uſurped libertie of the Subject, as abovefaid) under colour of being guards, garriſons, auxiliary forces, joyned in league, or the like; as *France* uſeth the *Switzers*, (the *French* Nation forſooth not populous or warlike enough.) It is true, the *Spaniard*, though not governing at

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discretion as the *French* useth the *Switzers* also, but not upon jealousie and diffidence of their own people (for ought I find) as *France* doth, but for want of men or some other reason of State, and may not many strangers already here also be imployed; then may these Zelots of the Malignants share largely in contributing to the wages of their forreigne Masters, and be put to maintain their own servitude (as they stood to bring it in) with all their power. But God be praised, these men unlesse they speedily come in and make their peace, are on the point rather of falling under the sword of Justice in the hand of the Parliament: and it is not to be doubted, but God himself whom they have by sundrie passages too notorious (if we may so speak) made a party against themselves, these Atheists belike thinking he is grown old, and impotent, and cannot drown these Egyptians in a red sea of their own blood, if they with diabolicall obstinacie go on as *Lucian* that old Atheist said of the Pagan gods in his time, because they begot no more sons and daughters, will resist, and defend himself, and his (were humane meanes wanting) against these publique oppressors of the people in intention and endeavour, which they ought to expose their lives to defend, and protect.

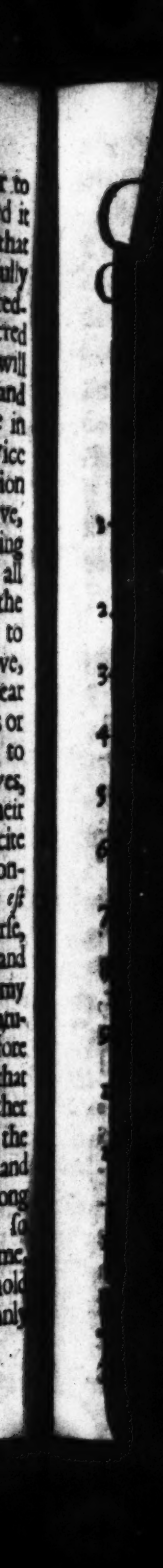
And for those that stand alreadie for that Palladium of their Religion and Country, the Parliament, as they are herein duely sensible of themselves and honour, so out of the same feeling, they cannot but so lively ardently and speedily concurre with all their power (if need require) when all their fortunes, and all that is dear to such men lie at stake (and which now nobly and bravely asserted and vindicated, may for ever be secured, and the roots of dangers plucke up) that the *Scots* assistance be not the second time needed (though in all presumption readie) it being the common cause) to our exceeding charge, nay dishonour, as if others were more apprehensive of our honour then our selves, and we needed others to protect or defend our Liberty, or take and manage our quarrels. And now howsoever we may not share in the putting a period to the disorders of the State, yet let us think of doing it to this disordered discourse, wherein though there may not appeare manifestly one continued beaten tracke of coherent passages, to bring you readily to the truth: yet I hope you have incountred a few points here, and there, not indirect, nor impertinent thereto; like Posts of direction for Travellers, at each miles end, in some of our English deserts, to give you ayme that you may hold the right way: or rather like

race

race poſts quickly to be run over, leſt it might ſeem to pretend it ſelf worthy to hold you long. And you may the rather paſſe by the imperfections in regard whileſt it was endeavoured to have ordered and compleated it, and to make all yet clearer, the Antiparliamentary partie hath ſo in the interim, unmasked it ſelf in ſight of the world, and given ſuch atteſtation in plain matter of fact (a ſtronger teſtimony then out of the mouth of the adverſarie) to the proſpective and next to prophetick prudence and Judgement of the Parliament, ſo long ſince having penetrated and ſhined on the ſecret corners of their deſignes, and deeds of darkneſſe, and expoſed them to view that there is little need of any further light, and the defect is rather now in thoſe who ſhut their eyes, that they may not ſee it. We ſee already our Laws manifeſtly conculcated by force and violence, our liberties, properties, lives expoſed to the furie and malice of theſe deſperate Malignants (for which violence they cannot plead their preſent neceſſitie, if being grounded and depending on their oppugning the Parliament unjuſt in it ſelf as hath been ſhewed): the danger of our Religion and conſequently of the Religion abroad, from thoſe, that having none, would bring in ſuch, as may beſt ſuite with their pernicious purpoſes, and from the reſt of old in direct oppoſition with it, on all which they are carried with ſuch deſperate ardour and violent fury, as their utmoſt and laſt attempt, that having firſt in a due method indeed uſed all machinations to vilifie and diſanull the authoritie and very eſſence of the Parliament, the onely rampart of *Englands* happineſſe, and traverſe to their deſignes, though God and good men have herein repulſt them, yet they cannot temper themſelves, from breaking out into ſuch effects as all the world ſees, nor brook any delay from ſeiſing what part they can meet with of the deſigned prey, till they may with leſſe danger of repriſall do it; but it is high time now to leave words and writing: therefore let us endeavour to conclude this Tractate, almoſt as indigeſted and troubled as the times (like that offer of that poore Countrey man, that when the great King *Artaxerxes* paſſed by, having nothing elſe to preſent him, before whom none muſt appear emptie handed, ran to a little troubled water, and thence offered the King what his hand onely could contain; but the troubled preſent coming from a clear and good intention, and native heartie ingenuitie, met with a ſerene, magnanimous, and regall acceptance) but let us conclude with a point of Judgement not altogether ſo weak as hitherto may have appeared; for I would end

at leaſt well and leave you with a good reliſh (though I appear to begin this point alſo but ill) which is, that having above received it as a ſacred truth and ground, that no reaſon ſhall ever ſhake, that the wiſdom, and Juſtice of a Parliament freely, duely, and lawfully elected is no way to be called in queſtion or doubt, but to be aſſuredly beleeved and confided in, ſecurely repoſed upon and held ſacred and inviolable by all that heartily love *Englands* happineſſe: I will take heed at laſt to be found not faſt and true to my grounds, and ends, by preſuming (as ſome particular private men have done in their well otherwiſe underſtood diſcourſes) to offer up any advice (were I otherwiſe able) or counſell to the wiſdom, or exhortation or perſwaſion to the Juſtice of it; and thus my beſt is but a negative, a privative, or a nothing: but onely yet upon the whole, inferring or enforcing juſtly by the power of truth; That it is the part of all honeſt men, men of honour that love their Countrey to obey the Parliament (taken in that notion our caſe preſents) punctually, to ſerve it faithfully, and zealouſly; to love it with that kind of love, which is *morte fortior*, to vindicate, aſſert, maintain, propugne, clear the authority and ſafetie of it, as a true collection of all that is or can be moſt deare, precious, and ſacred to, and with ſuch men, to joyn unanimouſly in the clearing *England* once again of Wolves, theſe man-wolves, if reducible by no reaſon, and not to looſe their ſhare of contributing to ſuch a work; above all ardently to ſolicite and preſſe the divine Majeſtie to inſpire, protect, bleſſe, this Congregation of Princes, this *multitudinem Conſiliariorum in quibus eſt ſalus*, and in it our Countrey and all. I conclude this diſcourſe, wherein I have ſpoken my heart, which nothing, but a lively and deare apprehenſion of the imminent and extreame danger of my Countrey, forced from ſo unfit a man; raiſing ſo violent but naturall and juſt a paſſion, as brake the ſtrings of a tongue ever before tyed (and perhaps ever fit to have been ſo you may ſay), like that ſonne of *Cræſus* who before, or born dumbe, yet ſeeing his Father in the very point of being ſlain, ſo naturall a paſſion ſupplying the place and power of nature, or rather ſtronger then it, forcing and clearing all impediments turning dumbneſſe it ſelf into a ſtrong vociferation; he cried out aloud: Oh man kill not *Cræſus*, and ſo notifying him ſaved him. I need not fear you think ſo well of me as that you would not remember that a ſimilitude doth not hold throughout, and to the laſt, ſhould I not put you in mind ſolemnly it doth not.

FINIS.



Kirch Tr 3.

A Number 24

CONTINVATION

Of certain Speciall and Remarkable passages informed to both Houses of PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 20. of April, till Thursday the 27. of April 1643.

Containing these particulars, viz.

1. A true relation of the bloody treachery of the Malignants in Sherborne against Colonell Popham, and the Parliaments forces, punctually reciting all the particular passages at large according to a letter to the Parliament.
2. A true relation of Letters from Devonshire, and Cornewall on Munday last informing all the late Proceedings there.
3. A confirmation of a former intelligence of the taking of a Spanish Ship with rich prize going to the Rebels in Ireland.
4. Of the taking of another small Barque with armes money and plate belonging to the Earle of Worcester.
5. A true relation of Letters from Glocestershire of the last newes of Sir William Waller and Prince Maurice in those parts.
6. A true relation of the Kings advance from Oxford, towards Reading on Munday last.
7. A true relation of newes from Sussex, of a great designe of the Cavaliers to bring the King into that County, and to fall upon Chichester.
8. A true relation of letters to the Parliament on Munday last, of the last proceedings at Reading.
9. A true relation of the severall passages of the siege at Litchfeild, and the surrendring of the Close to Prince Rupert.
10. A true relation of the Re-besieging of the Close at Litchfeild by the Parliaments forces, within two dayes after the Cavaliers had taken it.
11. Of more Letters to the Parliament on Tuesday last, of the Passages of the Kings Army since their march, and of two severall skirmishes the Lord Generalls forces hath lately had with part of them.
12. A true relation of more Letters from Reading to the Parliament, informing the whole passages of Reading to this very day.

April. 27. Printed for *F. Leach.* and *Francis Coles* in the *Old Baily.* 1643

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to both Houses of Parliament, and otherwise, from divers parts of this Kingdome.

From Thursday the 20. of April, till Thursday the 27. of Aprill 1643.

BY letters on Munday last from Colonell Popham Colonell Strode, Colonell Fynes and some others, From Sherborne it is signified that they having notice of a great Malignancy in those parts, and endeavours to set me Sherborne Castle against the Parliament, came with their forces against the towne, on the 16. present, about 8. at night, and being tyred with a hard march, sent to demand if they might have quarter there, and received answere, that they might, but the townsmen being very Malignant, and had at that time a considerable party in the Towne, well provided with armes and powder, took fortune by the forelock, or as the Divel would have it, & with much expedition placed their Ambuscadoes in their houses and Chamber Windowes, and their Clubmen and some Musqueteers behind the Shambles in the Market place before Colonell Popham could enter the Towne, who had little distrust of so base a treachery untill such time as hee came up to the Market place with two or three Troopes, Colonell Strode with the greater part of his force being a good way behind, and he there espied some light

Matches,

Matches; who demanded of the Colonells forces whence they were, and upon the word for King and Parliament fell upon them with a fierce charge, and the Clubmen with their Ruſtick weapons, comming ſo violently againſt the Horſe, that had they not made a ſpeedy retreat, the firſt Troope had beene in great danger of loſing, but by good providence retreated back to the Towne-end with ſmall loſſe, onely Captaine Hugh Popham ſlaine, Captaine Smith wounded but not mortally; and about ten or twelve Troopers, and two or three killed, which is for certaine all the loſſe they received. By this time the reſidue of the forces were come up, and they againe entred the Towne, but the Malignants would not then ſtand the fight, but ſhifted every man for himſelfe, ſome running one way, and ſome another, but were purſued quite through the Towne, and many of them ſlaine, what number is not certaine.

Colonell Popham being Maſter of the Towne, three or foure houſes by the enraged Souldiers (without his privitie) was ſet on fire, ſo that on a ſuddaine the fier encreaſed to the great endangering of the Town, at which the Colonel being much agreived, made Proclamation that ſuch perſons as would endeavour the quenching of the fire, there perſons and goods ſhould be preſerved from being touched. (did Prince Rupert ſhew the like mercy when he fired the Brimigham ho, but the Malignants being Iealous of their own Guilt would not put to a hand, though the poore Woemen and Children cryed out mercy, mercy, whereupon the Colonell upon a ſhort conſultation with the other Commanders, conceiving the Towne to be unſafe for quarter that night, by reaſon of the fire, the Malignancie of the place, not knowing their certaine ſtrength and that thoſe that were got out of the Towne were againe gathering a head among their Malignant Neighbours and that if he ſhould have ſet part of his Souldiers to quench the fire, it might have endangered their ſurprizall, having no Ordinance to defend the Towne, and as cheifely, that they might procure Chirurgeons for their maymed men, they for this and divers other Reaſons left the Towne, and went to Evill in Somerſet ſhir, where he hath ſummoned the Countie to joyne with him to be revenged on this bloody Act, his forces thenbeing a bout 700. and the enemie as it is for certaine informed above a 1000.

In

In the laſt weekes Paſſage mention is made, of the taking of a ſmale Barke comming from Wales to aſſiſt the Lord Hopton in the Weſt Countries and by letters on Munday laſt comeing from Exceter dated the 22. preſent the ſaid relation is fully confirmed, and that the Bark was ſet outby the Earl of Worceſter laden with ſtore of money and Plate and 5. or 600. Armes, covered three foote deep with Coales, that the ſaid Bark is brought into Barnſtable, and that there was three companies ſent from Exceter thither to unlade the ſame, and bring the Armes and money to Exceter.

And it is alſo confirmed that the ſhipping ſent to Guard that part of Seas by North Wales lighted upon a Spaniſh ſhip of 400. Tun goeing to releive the Rebells in Ireland which they chaſed and drove a ſhoare at Holly-head in the Ile of Anglеſey, and tooke in her 200. Souldiers 31. peece of braſſe Ordnance 30. Tun of Gunpouder, beſides much Armes and Ammunition, and tis alſo ſaied that the Lord Hopton hath lately received 300. Armes from Frace, which he for certaine had greatneed of, For the Corniſh fie holders and Yeomen ſeeing how falſly theywere dealt with all by the Lord Hoptns and their Malignant Gentry, do leave them daily and flee into Devonſhire, and that there is now of them 300. Corniſhmen there compleatly Armed joyned for the Parliament, and they and the Devonſhire men have entered into a ſerious Proteſtation with their lives and fortunes to proſecute the Commands of the Parliament againſt the diſturbers of their peace, the Lord Hopton and his confederates, and have put things in areadineſſe for Action having alſo removed ſome of their Commanders that ſhewed little true affection to the ſervice, and put others in their places whom they can better Confide in.

The Letters from Glouceſter ſhire ſignifie that Sir William Waller is at Tewksbury, but Sir Arthur Haſlerigge is come up to the Parliament, to give them a full accompt of their proceedings, and for ſome ſupplies of money, that Prince Mauriee is quartered about Sudley, and in the way towards Ciceſter, endeavouring to make all poſſible ſpeed to Oxford, but Sir William hath his parties

abroad

abroad to trace his passage, and will not faile to give him a friendly salute before he get to Oxford.

By letters from Oxford from a private hand on Tuesday last, it was certified that Prince Rupert is come to Oxford, since the gaining of the Close at Litchfeild, having placed a Garrison there, that all things are in a readinesse to march from Oxford to relieve Reading if it may be, and that his Majesty also goes along, intending if Reading may not be relieved (as is much doubted) to crosse the water above Reading and passe to Farnham Castle in Surrey, to quarter there for some time, and to send a party into Sussex, to joyne with the Malignants that have invited them, and of late shewed themselves forwards to stirre up commotions in the County, and to gather a head to joyne with Prince Rupert, to fall upon the Garrison in Chichester, which they conceive not able to hold out long, without some supplyes, and would be a great advantage unto them to lengthen the warre, and make more worke for the Parliaments forces, besides the great prejudice it would be to the Countryes in those parts, but it is hoped this designe may be disappointed by the firme uniting and association of the Counties of Kent, Surrey, Sussex, and Hampshire.

The last newes from Reading by letters to the Parliament on Munday last, is thus informed, that the Towne is surrounded on all sides by the Parliament forces, that they cannot receive any further supplyes from Oxford or otherwayes. That there was consultation by a Councell of Warr for the taking of the Towne by an onslaught, and to fall upon it, in all parts at once, to make short worke of it, for that they conceived that they would otherwise hold out long, but afterwards understanding that there was some fresh supplyes coming from Oxford, they conceived that course unsafe, but first sent to intercept them, which they did accordingly, and upon the Encounter killed about 15 of them tooke some prisoners, put the rest to flight, and tooke a Waggon loaded with provision & some ammunition; that they also tooke a prisoner comming from Reading, who confessed that Sir Arthur Aston, the Governour of Reading was hurt, and could not execute his place that they was in great want of victualls and ammunition, and that

this

this Messenger was sent to Oxford to informe them, that unlesse some present supplyes were sent, they would not be able to make good the Towne any time, they being already brought to that extremity, the Common Souldiers had killed two horses to eate, before he came from thence.

The Parliament received notice on Monday last, of the surrendring of the Close at Litchfeild to Prince Rupert, much to this effect. That the Prince having laine before it for about a fortnight, with at least 4. or 5000. men, the greatest part whereof he raised amongst the Malignants and Papists, in Stafford, and Shrop-shire, left no way unattempted to take it, both by batteries, myning, and scaling, but to no purpose, though he lost more men in the severall attempts, then was in the Close to defend it, the Garrison being not above 300. yet had they not wanted shot and powder, would have kept it dispight of him, and all his pollicy, and that after by a new Myne the Prince had made a breach in the Wall, they killed 40. of his men upon the entrance of the breach, wounded above as many more, whereof some hurt and slaine were cheife Commanders, took a 100. some say 200. prisoners, & defended the close for two dayes after, though their provisions grew very scarse, expecting hourely to be relieved, but none came, at last sent to tell the Prince that they should be enforced to starve the Prisoners or cut their throats they took of his if he would not send them some provision, for that they could not afford them any out of their store, whereat the Prince being much troubled, offered them quarter vpon their own Propositions, if they would surrender the place & deliver back the Prisoners, which they at last consented to, and had free liberty to march away with bagg, and baggage, to Coventry.

Prince Rupert entring the Close thought his labour well bestowed in the gaining of it, being a place of great strength, and very advantagious for a crosse passage into the North to fetch the Queen this wayes, and he set his men presently to worke, to reedifie the breach and strengthen the fortifications (but himselfe it is said with the horse is gone back to Oxford) not doubting but the close was secured in safe hands.

Sir Iohn Gell the Lord Gray and the other forces at Coventry

Derby

Derby and Leicester must not be imagined were idle all the time of the siege against the Close, but were making provision thitherwayes, though it was not hastened with that expedition could have been wished, for which many excuses may be made, but thus much is certain, that the Parl. on Tuesday night last received credible information that they have united their forces and came to Litchfeild within two dayes after the surrender, and have again besieged the Close, so that it is probable how ever the Cavaliers are Masters thereof it, they will not be long able to hold it but glad to redeliver it upon the same termes they had it (if it may be accepted) wanting Ammunition and Victualls which in so short space they could not be provided of to hold a Siege for any time.

There came also more letters to the Parliament on Tuesday last from the League at Reading, informing the certainty of the Kings advance from Oxford, and sayed to be at Wallingford, and the late passages there, which by one letter is thus enformed, Dated on Monday the 24.

We understand the state of Reading to be full of wants, both of Provision and Ammunition they have already sealed with a horse or two, and those leane ones, in regard horse meat hath much failed of late, which occasioned an endeavour of the horse to go away on Saturday night, but they were stopt by the Foot: So likewise for their Ammunition, they want Powder, but Bullets more, shooting very seldom, and very strange shot, as stones and such like. The Governour is by all sorts confessed to be wounded, some say shot in the neck, others in the legg, others bruised by the fall of a stone from a house, but he is so ill that he executes not his place, which causes much confusion and distraction among them. Some of the Towne have come out and informed us to this purpose, and that they had an intent to leave the Towne; which is like enough they would have done, had it not beene as hazerdous as their stay, in regard of our Quarters. We tooke prisoner on Sunday morning a Servant of Sir Lewis Dives, who was sent to give the Towne notice of Ammunition coming to them: he swam over the River, and back againe, but was intercepted, and the supply was prevented by some Troops of horse of ours, and Colonell Berkleyes Regi-

ment:

ment, and 200 of Colonell Holbornes, who lay in the way about Cavesham: we likewise take a fellow equally guilty of folly & knavery; he was once of the Lord Roberts his Regiment & ran away to the enemy, and was now hired to blow up our Magazine, as himselfe confesses, but knew no way, as he sayes, but to throw a Match into a Barrell, supposing he should have found one open; he was to have had five pound for his pains; but now instead of that a halter. Yesterday hearing that the King was advancing this way to the relief of the Town with what force he could make up, which is not much in the absence of his Parties: We sent a strong Party of Horse and Dragooners, under the Command of Colonel Middleton, who at a place called Dorchester, 7 or 8. miles from Oxford, surprized the Kings Regiment of foot, now againe under the Command of Run-away Colonell Will. Vavaser, who, though he was not there present, his Captain Lieutenant was taken, the Standard again endangered, about 200. horse taken, and 60. or thereabouts (some say more) slaine, and about 50 Prisoners; and Captain Watson the Kings Gentleman Harbinger was taken providing for the Kings march that way; which it may be this defeat will a little retard, if not disappoint; which yet we shall provide for. The advantage could not with safety be pursued, in regard of their whole body was but two Miles distant: But we are thankfull for this, and hope ere long to afford you more and better news.

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OR

A RELATION

OF THE

Valiant Proceedings of the PARLIAMENT *Forces* in the *Close* at

LICHFIELD,

Against

PRINCE **RUPERTS.**

Discovering the Honourable Conditions upon which it was Surrendred.

As it was Written from Lievtenant Colonell *Russell*, who was chiefe Commander of the Close.

Wherein is set downe word for word, the Articles of Agreement, as they were Consented unto by the Enemy; given under the Hand and Seale of Colonell *Hastings*, by the Authority of Prince *RVPERT*.

Whereunto is annexed the Copy of Colonell *Hastings* Letter, to Lievtenant Colonell *RVSSELL*, concerning their safe Conveyance to *Coventry*, given under his owne Hand.

LONDON,

Printed for *Benjamin Allen* in *Popes head alley*: *Apr.* 27. 1643

A Brue Relation of *Lichfields* Cloſſe Beſiege, Battell, and Surrender.

Deare Brother,

SInce my laſt to you, being the laſt week, according to my feares it hath ſince fallen out; that the Cloſſe at *Lichfield* is loſt: yet the loſſe to me is not ſo great, as the joy of heart I have conceived for the ſafety and honour which God hath beſtowed and conferred upon our Friends, that were there, who have reaped praiſe and commendations for their valour and proweſſe, even out of the mouthes of their enemies, of whom they doe affirme, that *never did Souldiers ſo honour the Parliament as theſe have done.* A briefe reherſall of the particulars I have here incloſed: together with the Articles on which it was ſurrendred, as I received them from Lievtenant Collonell *Ruſſels* owne hand, wherof I think he hath ſent up a Copy to the Houſe of Parliament; and according to the conditions they marched forth on Friday laſt. My ſelfe and Brother *Burges* rode forth to meet them a mile beyond *Merryden*, and tarryed with my Brother *Henry Pretty* all that night at *Merryden*, being 4. miles from *Coventry*, it being no ſmall joy to us to meet him, who was ſo deare and tender in our Affections; whom alſo we had given up for loſt: but God who is rich in mercy, found out a way beyond our expectation and even in the Mount of difficultie, whenas many, or rather more brake in upon them. then was of them in the Cloſſe, God made it his opportunity to deliver them by weake meanes, (as you may ſee by the incloſed) being not above 30. They beat the Enemy down ſo faſt in the ſaid Breach, that they made a breſt-work about a yard high of dead and wounded bodies.

Many circumſtances might be added, to ſet forth the excellencie of the mercy, but time will not permit: you

have the ſubſtantiall part of the Tragedie. yet for my Brother *Henry Pretty* his particular, take notice (with thankfullneſſe,) of two remarkable paſſages of Gods providence to him: he was ſhot in the middle of the backe, upon his Belt, with a Musquet bullet, which ſtruck him down, yet neither pierced Belt nor Coat; and at the Breach when ſo many brake in, he and his Lievtenant, with Captaine *Graves*, lead on thoſe 30. men, where *Askin*, Chaplain to Prince *Rupert*, preſented a Piſtoll to his very face, the Powder wherof flew in his forehead yet the bullet went through the brim of his hat and did him no hurt, ſo gratiouſly did the hand of providence direct it. He with the reſt came yeſterday, being Satturday, with 10 Waynes laden with Bagge and Baggage. They could not prevaile for their Ordnance.

On Thurſday night there marched forth of this Towne Collonell *Barker* his Troop, under command of Captaine Lievtenant *Flower*; the Miniſters Commander of Dragoons under command of Captain *Ottoway*; a Commander of Dragoons from *Killingworth*, under command of Captain *Hunt*; Captain *Porters* part of a Troop; Captain *Pox* being Commander in Chief of this Briggade; they marched that night to *Leceſter*, where they have abode ever ſince, and are expected to joyn with the Lord *Gray* for ſome deſigne very ſpeedily, Captain *Okey* marched along with them; and they were well laſt night at 10. a clock: I had commendations from Captain *Okey* and Captain *Flower*, who deſire to be remembred to their Friends in *London*.

Prince *Rupert* is Marched from *Lichfield*, and hath left a Garriſon there, he lay laſt night at *Coſill*, and is now upon his March on *Merryden* Heath, within 4. miles of us, what his deſigne is we know not. We expect Father *Bough* to *Coventry* this night, if he be living, for the Convoy is gone for the Priſoners at *Stafford*, where if he be alive he is. I feare the Poſt will be gone, I will therfore conclude all, and reſt,

Coventry, the 23. Aprill, 1643. *Your truly loving Brother till death*

THOMAS ELLIS.

An

An Exact

RELATION

Of the Valiant Proceedings of the *Parliament* Forces in the Cloſſe at *Lichfield* againſt Prince *Ruperts*.

PRince *Rupert* drew neere and ſummoned the Towne on *Thurſday* the ſixth of *April*. On *Saturday* following ſurrounded the Cloſſe with abou. 4000. Horſe and Foot, as wee conjectured: The firſt Weeke was ſpent in Battery, ſome 60. of them we ſlew in the beginning as we conceive; upon *Saturday* laſt a breach was made by the Gate, and an aſſault made with Scaling Ladders, but they were beaten off, many of them ſlaine, and more wounded, yet but one of ours: on *Sabbath* day they undermined three or foure parts, one whereof we found out by Counterminings, where in our men and they met together and diſcharged upon each other; two other were likewiſe found out, but not the fourth, by which meanes on *Thurſday* laſt they ſprung the Mine, and blew up a Tower, and ſome ſix of our Souldiers (whereof two were ſlaine, the others wounded, yet likely to live) made a breach about 7. of the Clocke in the morning, whereat ſix might enter in a Breaſt, and at the ſame time aſſaulted the Cloſſe in divers other places. At the breach 200 of them entred in, moſt of them being their principall Commanders, & being entred; the greater part of them went into the Houſes, whom wee

beat out againe with Hand Granadoes, the remainder were beaten back by 30. of our men, wee ſlew 100. of them, and tooke ſome 120. Priſoners: Colonell *Vſher* was ſlaine, Colonell *Gerrard* wounded, and Colonell *Wagſtaffe* dangerouſly wounded, divers Captaines ſlaine and ſome 80. Officers, Captaine *Leg* we tooke Priſoner; the Lord *Digby* was ſhot in the Knee, Captaine *Corbet* ſonne to Sir *John Corbet* was alſo ſlaine; One *Aſkin* a Scotchman, Chaplaine to Prince *Rupert*, was wounded and taken Priſoner; Prince *Rupert* entring the breach, was ſhot through the Boot, and ſo Retreated. Both Horſe and Foot of theirs ſweare they never had ſuch an overthrow and loſſe ſince the Wars began.

We loſt before the Entry but foure of our men, and ſome ten more after: the breach being ſomewhat made up, and our Men quiet, we called a Councell of Warre, and finding our Powder all ſpent to a Barrell, and our Match gone, and no helpe comming, there was an overture of a Parly, which was imbraced, and an agreement made according to the Articles encloſed.

The Summons came firſt from the Enemy.

The ARTICLES of Agreement Subſcribed by Colonell *Haſtings*, by the Authority of Prince RUPERT.

IT is Conſented unto by Colonell Haſtings, *by the Authority given him by his Highneſſe Prince* Rupert, *that in conſideration of the delivery and yeelding up of the Cloſſe in* Lichfield, *that Lieutenant Colonell* Ruſſell, *and all the Captaines*

taines and Officers with him, ſhall march out of the ſaid Cloſſe to morrow, being the one and twentieth of this inſtant Aprill, by ten a clocke in the Morning, with foure ſcore Men and Muſquets, with Flying Colours, and foure ſcore Horſemen with Armes belonging to them; and all other Perſons within the ſaid Cloſſe to be at liberty to goe whither they pleaſe; and for their better and ſafe conveyance a free paſſe or Convey from his Highneſſe, and eleven Carts to convey away ſuch goods as belong to any of the Officers or Souldiers, with themſelves to the City of Coventry; and that all Priſoners ſhall be releaſed on both ſides, which have been taken in the County of Stafford, ſince the comming downe of the Right Honourable Lord BROOKE. In witneſſe whereof, wee have hereunto put our Hand and Seale this twentieth of Aprill. Anno Domini 1643.

Sealed and Delivered in the preſents of us.

Io. Frechville.
Rich. Prideaux.

H. Haſtings.

A Copy of Colonell *Hastings* Letter which hee sent to Lievtenant Colonell *Russell* in the Close at *Lichfield*.

SIR,

I have here sent you his highnesse command, for your safe passing to Coventry, *and doubt not but you will doe the like, for my Partie is now with you, for the returne, and so I rest.*

Leichfield *Friday* *Aprill* 21. Your loving *Friend*. H: HASTINGS.

The Direction thus.

To my Noble *Friend* Lievtenant Colonell *Russell* at *Barmigam*.

Vnder which direction was subscribed.

Let this Bearer passe all the Kings *Forces* to the Parliaments.

H: HASTINGS.

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THE Upright Protestant,

AS

HE WAS REFORMED

From the Superstitious errours of Popery in the happy Reignes of *Edward* the 6th, Qu. *Elizabeth*, and K. *James* of blessed memory.

And for whom this (thrice happy) PARLIAMENT will live and Die.

Job 14. 14.

If a man die, shall he live againe? All the daies of mine appointed time will I waite till my Change come.

LONDON,
Printed for *George Lindsey*, and are to be sold at his Shop over against THE *London*-STONE,
1643.
April 27

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Upright Protestant,

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of Popery in the happy Reigns of Ed.

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LONDON,

Printed for George Linsey, and are to be sold at

his Shop over against THE London-STONE,

1643.

The Characters of a Beleeving PROTESTANT in Paradoxes and seeming Contradictions.

A True Reformed PROTESTANT, is one that beleeves things, his reason cannot comprehend; he hopes for things which neither he nor any man alive ever saw; he labours for that which he knoweth he can never obtaine, yet in the issue, his beliefe appeares not to be false, his hope makes him not ashamed, his labour is not in vaine.

He believes Three to be One, and One to be Three; a Father not to be elder then his Sonne; a Sonne to be equall with his Father; and One proceeding from Both to be equall with Both; he believes three Persons in one Nature, and two Natures in one Person.

He beleeves a Virgin to be a Mother of a Sonne, and that very Sonne of hers, to be her Maker. He beleeves him to have been shut up in a narrow roome whom Heaven and earth could never containe; he beleeves him to be born in time, who was said to be from everlasting; he beleeves him to have been a weake child carried in armes, who is the Almighty; and him once to have died, who only hath life and immortality in himselfe.

He believes the God of all grace to have been angry with the thing never offended, him, I meane, God that hates sin to be

be reconciled to himselfe, though sinning continually, and never making or being able to make satisfaction; he believes the just God to have punished a most just person, and to have justified himselfe, though a most ungodly sinner; he believes himselfe freely pardoned, and yet a sufficient satisfaction was made for him.

He believes himselfe to be precious in Gods sight, and yet loathes himselfe in his own; he dares not justifie himselfe, even in those things wherein he can finde no fault with himselfe; and yet believes God accepts him in those services, wherein he is able to finde many faults.

He prayes God for his justice, and feares him for his mercy. He is so ashamed, that he dares not open his mouth before God, and yet he comes with boldnesse to God, and askes any thing he needs; he is so humble as to acknowledge himselfe to deserve nothing but evill, and yet believes that God means him all good. He is one that feares always, yet is bold as a Lyon. He is often sorrowfull, yet always rejoycing; many times complaining, yet alwaies giving of thanks; he is the most lowly minded, yet the greatest doer; most contented, yet ever craving.

He beares a lofty spirit in a meane condition; when he is abased, he thinks meanest of himselfe. He is rich in poverty, and poore in the midst of riches. He believes all the World to be his, yet he dares take nothing without speciall leave from God. He covenants with God for nothing, yet looks for a great reward. He loseth his life, and gaines by it; and while he loseth it, he saveth it.

He lives not to himselfe, yet of all others he is most wise for himselfe. He denieth himselfe often, yet no man loves himselfe so well as he. He is most reproached, yet most honoured. He hath most afflictions, and most comforts. The more injury his enemies doe him, the more advantage he gaines by them. The more he forsakes worldly things, the more he enjoyes them.

He is the most temperate of diuters, yet fares most delicately. He lends and gives much, yet he is the greatest

Usurer. He is meeke towards all men, yet insensible by men. He is the best child, husband, brother, friend, yet hates father and mother, brother and sister. He loves all men as himselfe, yet hates some men with a perfect hatred.

He desires to have more grace then any man in the World, yet is truely sorrowfull when he seeth any man have lesse then himselfe; he knoweth no man after the flesh, yet gives all men their due respects. He knoweth, if he please man, he cannot be the servant of Christ, yet for Christ his sake he pleaseth all men in all things; he is a Peace-maker, yet is continually fighting and an irreconcileable enemy.

He believes him to be worse then an Infidell that provides not for his family, yet himselfe lives and dies without care. He accounts all his superiours, yet stands stiffely upon authority; he is severe to his children because he loveth them, and by being favourable unto his enemy, he revengeth himselfe upon him.

He believes the Angels to be more excellent Creatures then himselfe, and yet counts them his servants; he believes that he receives many good turnes by their meanes, and yet he neither prayes for their assistance, nor offers them thanks, which he doth not disdaine to do to the meanest Christian; he believes himselfe to be a King, how meane so ever he be; how great soever he be, he thinkes himselfe not too good to be a servant to the poorest Saint.

He is often in prison, yet alwaies at liberty. A free-man, though a servant; he loves not honour amongst men, yet highly prizeth a good name.

He beleeves that God hath bidden every man that doth him good to do so, in yet of any man is the most thankfull to them that doe ought for him, he would lay downe his life to save the life of his enemy, yet will not adventure upon one sinne to save the life of him who saved his; he sweares to his owne hinderance and changeth not, yet knoweth that his oath cannot tie him to sinne.

He believeth Christ as dearly as himself in any thing he doth, yet

yet maketh account he doth relieve Christ in all his acts of Charity; he knoweth he can doe nothing of himselfe, yet labours to worke out his owne salvation; he confesseth he can doe nothing, yet as truely professeth he can doe all things; he knoweth that flesh and blood cannot inherite the Kingdome of God, yet beleeveth that he shall goe to heaven both body and soule.

He trembles at Gods Word, yet counts it sweeter to him then the honey and the honey-combe, and dearer then thousands of Gold and Silver.

He beleeves that God will never damne him, and yet feares God for being able to cast him into hell; he knoweth he shall not be saved by nor for his good workes, yet he doth all the good workes he can.

He knoweth Gods providence is over all things, yet is so diligent in his calling and businesse, as if he were to cut out the thred of his own fortunes; he beleeves beforehand that God hath purposed what he shall be, and nothing can make him to alter his purpose, yet prayes and endeavours, as if he would force God to save him for ever.

He prayes and labours for that which he is confident God meanes to give, and the more assured he is, the more earnest he prayeth for that he knowes he shall never obtaine, and yet gives not over; he prayes and labours for that which he knowes he shall be no lesse happy without; he prayes with all his heart not to be led into temptation, yet rejoyceth when he is fallen into it; he beleeves his prayers are heard, even when they are denied, and gives thanks for that which he prayed against.

He hath within him both flesh and spirit, yet he is not a double minded man; he is often led captive by the law of sinne, yet it never gets dominion over him; he cannot sinne, yet can do nothing without sinne; he can doe nothing against his will, yet maintaine he doth what he would not; he waivers and doubteth, yet obtaines.

He is often tossed and shaken, yet is as Mount Sion [illegible]

Serpent

Serpent and a Dove; a Lambe, and a Lyon; a Reed and a Cedar.

He is ſometimes ſo troubled that he thinkes nothing to be true in religion, yet if he did thinke ſo, he could not at all be troubled; he thinkes ſometimes that God hath no mercy for him, yet reſolves to die in the purſuit of it; he beleeves like *Abraham* againſt hope; and though he cannot anſwer Gods Logicke, yet with the woman of *Canaan* he hopes to prevaile with the rhetoricke of importunity.

He wreſtles and yet prevailes, and though yeelding himſelfe unworthy of the leaſt bleſſing he enjoyes, yet *Jacob*-like he will not let him goe without a new bleſſing; he ſometimes thinkes himſelfe to have no grace at all, and yet how poore and afflicted ſo ever he be beſides, he would not change conditions with the moſt proſperous man under heaven, that is a manifeſt worldling.

He thinkes ſometimes that the Ordinances of God doe him no good, yet he would rather part with his life then be deprived of them.

He was borne dead, yet ſo as that that it had been murder in any to have taken his life away. After he began to live, he was ever dying; and though he hath an eternall life begun in him, yet he makes account he hath a death to paſſe through.

He counts ſelfe-murther a hainous ſinne, yet is ever buſied, crucifying the fleſh, and in putting to death his earthly members.

He beleeves his ſoule and body ſhall be as full of glory as them that have more, and no more full then theirs that have leſſe.

He lives inviſible to thoſe that ſee him, and thoſe that know him beſt do but gueſſe at him, yet thoſe many times judge more truely of him then he doth of himſelfe.

The world will ſometimes account him a Saint, when God accounted him an hypocrite, and afterwards when the world branded him for an hypocrite, then God owned him for a Saint.

His

His death makes not an end of him; his ſoule which was put into his body, is not to be perfected without his body, yet his ſoule is more happy when it is ſeparated from his body, then when it was joyned unto it, and his body though torne in pieces, burnt to aſhes, grownd to Powder, turned to nothingneſſe, ſhall be no loſer.

His Advocate, his Surety ſhall be his Judge, his mortall part ſhall become immortall, and what was ſowne in corruption ſhall be raiſed in incorruption and glory, and a finite creature ſhall poſſeſſe an infinite happineſſe.

FINIS.

The true Portraiture of the Right Honourable ISAAC
PENNINGTON, Lord Major of the City of
London.



The true Portraiture of the Right Honourable ISAAC PENNINGTON, Lord Major of the City of London.

A TRVE DECLARATION

And just

COMMENDATION

OF THE

Great and Incomparable care of the Right Honourable ISAAC PENNINGTON, Lord Major of the City of LONDON, in advancing and promoting the Bulwarkes and Fortifications about the City and Suburbs.

With a Vindication of his Honour from all the malicious aspersions of Malignants.

Est major quam cui possit ventosa nocere
Turba malignorum ——

Published, and presented to his Honour, by *W. S.*

London, Printed for *R. Harper*, and are to be sold at his Shop in Smithfield,

April 27 1643.

A TRUE
DECLARATION
And just
COMMENDATION
OF THE
Great and Incomparable care of the Right
Honourable ISAAC PENNINGTON, Lord
Mayor of the City of LONDON, in advancing
and promoting the Fortifications about the City
and Suburbs.

With a Vindication of his Honour from all
the most vile aspersions of Malignants.

Published, and presented to his Honour, by W. S.

London, Printed for R. Harper, and are
to be sold at the Sign in Smithfield.
1643.

TO THE RIGHT HONOVRABLE *Isaack Pendington*, Lord Major of the most Famous City of London.

Right Honourable,

YOur Honor being the thirtieth Treasurer of the West-publicke of that City, I amongst the subscriptions and contributions of well affected persons, have in this Booke, like the Widow, offered into your Treasury but only two mites of Service and Duty, and for it doe most humbly pray your gracious favour, and your Honours good acceptance. I know it will appeare strange unto some, who if they dislike my industry, and distaste my zeale, I esteem them only tanquam pedarios sensores, *trampling on the truth of the Cause, and carrying their eyes in their heeles, and not in their heads, kicking and spurning at all zealous and well affected Patriots. But those malignant humours*

are so farre from me, and my intents, that in publishing this booke, I have scattered abroad the fire of my zeale to shew it selfe in its owne shine, and placed my happinesse in your Honours approving my endeavours. I have onely cast into your Treasury as much as I could, and for my part doe judge it every mans part to depart from all where beeoweth all that is for the good and safety of the Commonwealth and the City, which to advance your Honour hath, and doth most Religiously and stoutly endeavour. To this I can only adde my dayly prayers, and will still power them forth to the God of all glory and mercy, that his manifold and dayly blessings may be multiplied upon your Honour, for your great vvilligiancy and care over this great City in these imminent times of Danger, vvhile I desire your approbation of this testimony of my zeale to your Honour, and presume to subscribe my selfe, your Honours most humble servant.

W. S.

My Lord,

THE happy maintaining of truth in His Majesties Dominions, is the great and most honourable employment of all Subjects, but especially of those unto whom the good of the Subject is in a more peculiar manner instructed, that are so many *Patres Patriæ*, so many Fathers of their Countrey to dispose and defend the Rights, Priviledges, and Interests of their Countrey, and the liberties of the Subject; such are the two honourable Houses of Parliament, and all Magistrates who ought to comply with His Majesty, so farre as His Majesty doth comply with truth; and truth is defined to be *conformitas rei cum intellectu*, the conformity of any thing with the understanding. Now in matters of Religion, the will of God is the object of the understanding, so that if the intellect or understanding be not rightly informed and conformed to Gods revealed will and word, that Religion is false and erronious, and such are the Idolatrous opinions of the Papists, being conformed only to the will of humane traditions and inventions, altogether repugnant to the Doctrine of Christ, and his Apostles.

And if the Delinquents who now swarme in Armes about the King, have by force and evill counsell raised an unhappy division under fair pretences of Religion, which they intend to overthrow, and will maintaine Idolatry to be truth, the violation of all Lawes divine and humane to be truth, *fint omnia protinus alba*, let all things, even blacke it selfe be called white. But if these Delinquents, and Malignants did in the first

firſt place ſow private ſeeds of diſſention betweene the King and His Parliament, *& in vulgus ſpargere ſemina*, and afterward diſperſt them amongſt the vulgar people, if they by pernicious counſell drew firſt His Majeſties affection, then His Perſon away from the Parliament, then banded themſelves into a great Army againſt the Parliament, againſt the Subject, and moſt eſpecially againſt the Proteſtant Religion, whoſe ruine they had formerly contrived; and finding that all their intentions were by divine providence blowne away, like the venemous worke of the Spider, *in publicum exitium, nihil ſpei, niſi per diſcordias habent, tamen, Deus & Rex, & pretioſa nomina prætexuntur*, they are *Taciti* his words with little alteration; theſe men deſtructive to the Common-wealth, had no hope to bring about their Idolatrous and wicked intents, but by pretending thoſe pretious names of God and the King, as ſtanding in their defence, when indeed they oppoſe both, ſeeing none can ſtand for God and the King truly and lawfully, unleſſe he ſtand alſo for the good of the Subject, of the maintenance of the Proteſtant Religion.

Truth doth not conſiſt in any duality of good and evill, of right and wrong, of reall and counterfeit, of verball and ſubſtantiall, but like a dye thrown by the hand of adverſity, or powerfull oppoſition doth alwaies ſet upon a ſquare, it is one and the ſame ſtill like it ſelfe, and therefore indeed it is good, becauſe it is alwaies one; thus with God who is all goodneſſe, there is no ſhadow of alteration or changing, but the Devel and his workes are *multiplicia, fallacia*, and therefore *malignantia*, ſo the malignants of theſe times give out that they fight for God, but indeed their meaning is fallacious, for they intend being delinquents to keepe themſelves from the cenſure of the Law, they would erect againe their ſuperſtitious Idolatry, and make the land groane againe under monopolies and arbitrary taxations, they would enioy the liberty of their owne wicked diſſoluteneſſe, and would have no reformation of Religion, leſt

they

they should be compelled to a conformation thereunto, and therefore stand neither for God nor the King, but for their own manifold private ends, and are malignants to God, the King, and the whole State of the Kingdome.

The question being thus stated between the malignants, and those who stand for the maintenance of the true Gospel, and the King, as farre as he stands for the truth, and is conformable thereunto, it doth appeare how and by whom the Kingdome is now distracted, the truth sheweth it selfe, we are conformable to God, first seeking his glory, and then the honour of the King, who cannot be the King of malignants and true Protestants, and therefore we are true obedient subjects unto his Majesty, in endeavouring to divide those evill counsellours from him, and to bring the King and his Subjects to a religious unity consisting of many parts, as the Laws divine and humane, the just priviledge of the Subject, by a free and legall government, together with the priviledges of Parliament, all which these malignants endeavour utterly to subvert and destroy.

Et si hoc in aride, quid in viridi? If this be done (*ex facto*) by the children of this world unto an evill and malignant end, may not his Majesties great Councell the Parliament (*sua est ab hoste docere*) (*ex jure*) for the undoubted good of the children of light, and the honour of his Majesty, defend the true Protestant Religion, the Kings lawfull Power, the just liberties of the Subject, and the priviledges of Parliament, and may not Magistrates (your Honour being the chiefe moderator and governour of this honourable City) comply with the Parliament, in standing for the glory of God, the defence of the King, and the maintenance of divine and humane Rights.

It is most certaine, that this honourable Citie of London, though much distracted and disquieted, hath in her greateft feares and jealousies, *Anchoram fidissimam Christum*, the Anchor of your Honours wisedome to keep the Citie, though toft on the waves of diffention, fast to the faith of Christ, *alter & epi-*

scopus

mus Typhis, another and an excellent governour, and chief Master of the Cities ship; so that as *Lelius* for wisedome, *Metellus* for piety, *Aristides* for justice, were all commended in Roman Histories: so the ancient images of excellent men, were but patternes and resemblances of mans contracted and compleat vertues united in your Honour, being the *Atlas* of the Citie, bearing the weight and management of all civill affaires on your Honours shoulders: And therefore, though magnanimity only was attributed to *Cyrus*, onely modesty to *Agesilaus*, onely wisedome to *Themistocles*, skill to *Philip*, and boldnesse to *Alexander*; yet *Alexander*, as *Plutarch* reporteth, was furnished and full fraught with all these: So your honourable Lordship is known to be magnanimous, in standing for the defence of the true religion, modest and courteous towards delinquents and offenders, mercifull and compassionate to the distressed, wise and judicious both in politicke and divine matters, and courageously bold, maugre all opposition, to stand in defence of the true Protestant Religion, & the policie of the Citie where of you are the governour, and not only *Major*, but *Optimus*: and yet such is your Honours magnanimous patience, that you are put or diverted from your resolutions, by the left handed and popular voice, your honour can, as *Tacitus* saith, *aequo animo falsam in vos ferre existimationem*, your Honour can oppose the malignitie of the times with an invincible patience and magnanimity, knowing that the aim of your desires is the truth and glory of God.

But what doe I speake of passive vertue? your actions carry in them the most lively portraiture of an able, honest minde: and though your Honour may thinke, *nec ille te nosse, qui laudavit nec te illum*, yet we should be all ashamed, *quasi turpe, latratu accipere quem non agnoscimus*, to bark at those we doe not know; yet what Scholler, nay, what Pleb-eian can bee ignorant of your great care and vigilancie for the Citie? for though they watch in vain, if God keep not the Citie, yet the eyes of the

Cities

Cities have been infallible witneſſes of your good propenſion and inclination to the ſafety of the Citie; ſo that wee may ſay, Come and ſee the legible characters of the honourable Maiors fidelity, love and loyalty to the Citie, in taking order, by direction from the great Councell of the Honourable Parliament, for the building of theſe great, ſtrong, and ſerviceable fortifications neere and about the Citie of London, *Speque, ſi-deque inquis ſit ſpera videbis.* The Proteſtant faith, and the goodneſſe of the cauſe now undertaken, promiſeth greater workes. For,

Cauſa ſubet ſuperos meliora ſperare ſecundos.

And here I wiſh that I had as many eyes as *Argus*, to diſcover the great coſt beſtowed upon theſe workes, they are raiſed to a great height, according to the beſt advantages of Geometricall proportions, there is earth heaped upon earth, compacted together according to the dimenſions of Art: ſo that every Fortification, *ponderet tuta ſua eſt*, is ſtrong by the weight and worth of the work. My Lord, I will not here ſet before your the abſolute Modell of theſe fortifications, which are well enough knowne unto your Lordſhip, and how many emergent reaſons to magnifie and praiſe your Lordſhip for your fidelitous care of the City. My Lord, actions are acknowledged to be the eſſence of vertue wherein it conſiſts, theſe workes proceed from the mighty working of Gods Spirit in your heart, from your piety and conſtant reſolution to defend the Proteſtant Religion, and your conſtancie in oppoſing thoſe malignants that would deſtroy the King, the Kingdome, and the Parliament, your Honour, nay all the Citie, if they could get acceſſe, or make an in-rode thereinto.

But your Honour hath in theſe dangerous times, when ruine and deſtruction doth threaten the Kingdome, and eſpecially the Citie, when the true Proteſtant Religion is deſerted by many, and ſcandalized by other Malignants, your Honour doth not reſpect the oppoſition of Man, though dreſſed with the

the flouriſh and pomp of Maieſticall words, and yet herein lies your greateſt, that you aſcribe all praiſe unto God the Lord of Hoaſts, which worketh with wonderfull wiſedome, and bringeth excellent things to paſſe. Religion is not unlike the ſoule in the body of man; for in the whole Common-wealth it is or ſhould be wholly and every part thereof, *tota in toto & tota in qualibet parte*: it hath ſhewed your Honour the way for common good, and it ſhould direct all the parts of the Common-wealth to bee compliable for the good of the Common-wealth, and not to hang backward when any matter of coſt or charge propounded for the defence and fortification of the Citie: for all ſuch are *Hoſtes intra muros*, enemies within the walls.

Every Magiſtrate, eſpecially Majors of Cities, are to reduce the Citie into one Monarchicall government, to take care of it, *pace quam bello*, for a wiſe man is a rich man, a very King and an Emperour, and ought to take care of the people under his charge, as if the King himſelfe were preſent: For Monarchy hath ſeverall parts ſubordinate thereunto, whoſe ends are the ſame, namely, to diſtribute juſtice, both in reward and puniſhment, unto the deſerving; to ſee the Lawes executed, and by them to keep the ſubject from wrong or moleſtation: But if Lawes are ſilent, and a Citie, as this of London, be threatned by a malignant party, as it is now, ſo that *En & ecce venit Rex cum ſicariis*, behold the King and his Cavaliers are comming, is the daily voice and imagination of the people: then the Maior, as your Honour hath moſt plouſly done, ought to fortifie the walls of Jeruſalem, to look that ſtrength may bee provided to oppoſe the enemy: And herein your care and vigilancy have declared themſelves. Your Honour hath heard how other Cities and great Townes have been plundered by the malignant party, and how earneſtly they demonſtrate their cruelty upon the famous City of London; but your Honour hath taken advice of the Parliament, a way to oblige poſterity unto

your

your Honour, For though wee have indeed none that fighteth for us, but thou, O God, yet these Bulwarkes and Fortifications made round about the Citie, shall glorifie your Name to posterity, shall make your honour to bee accounted the Defender of true Religion, and the preserver of the whole body of this Citie; Men, women and children, shall and are glad to see such fortifications raised for the defence of the Citie, and doe blesse your Honour for your great care of the City.

The Sleepers in *Sardes* (*Arist. Rhyt.*) when they awaked, thought they had passed no time; but we shall be more drowsie and sottish then they, if wee now open not our eyes to acknowledge how happy wee are in your Lordships care and vigilancy over the Citie; and therefore I may say by a British *Palingenesia*, as *Hyppolitus* was called *Virbius*, so your Honour may be stiled, *Londini civitatis Ulysses, Themistocles*, or by any other name famous for loving and providing for the securitie and safety of the City wherein they were governours. The Citie doth acknowledge it selfe to have been happy in many great Benefactors, some whereof have erected Schooles, and endowred them for the propagation of good literature: Others have made their bounty flow out of Aquaducts and Conduits. Some have founded Hospitalls for maimed impotent people, and given them large revenews; but what hath been the ends of their actions been? To be accounted famous and munificent, hiding their sins under the roof of an hospitall; and it may be, these great and glorious workes were but *splendida peccata*, shining sinnes. But your Lordship moved onely with a right godly affection to the cause of Religion, hath provided for the safety and protection of this honourable Citie of London: These out-workes speak your love to the Cities good and preservation, to the true essence of Religion, to the Parliament and the whole Kingdome and Estate, so that it may be said:

Major es quam cui possit malignus nocere,

Turba ——

Xenophon calleth Magistrates the Kings eyes, the Kings eares, shoulders, feet and hands; not because they should see nothing but what the King pleases, and like and approve of that, or that they should heare nothing but the evill counsell of malignants, or that they should catch and snatch one from the other, or carry fire in the one hand, and water in the other; or with the one to offer a gift, and with the other a stab to whom the King pleases, *altera manu panem, altera lapidem*; but that Magistrates eyes, eares, shoulders, feet and hands, should be mutuall helpers one to the other, for the common good and publicke service of the whole State; and herein your Honour hath shewed your selfe an excellent Magistrate, complying with the Parliament in all matters that concerne the publicke administration of the Common-weale; so that you have looke upon the present state of this Citie and Religion, with the cleare eye of justice; you have heard of the great pressures which the countrey hath endured by the cruelty of the Cavaliers; you have to the discouragement of malignants, on the shoulders of fortitude, bore and suffered their false aspersions, and *aequo animo lacerasam ferre existimationem*, is as *Tacitus* saith, the true note and property of a wise man; and your honour hath in your present Magistracie walked uprightly, having clean and pure hands, nay, strong hands: for your Honour hath been the chiefest raiser and promoter of the workes and fortifications round about the Citie of London; you saw the times were dangerous, and that the Kings Cavaliers gaped after nothing more then to get London, and make it a prey to the supplying of their necessities. This made the Parliament and your Lordship to take order for the fortification of the Citie, to prevent the malice of our enemies, who marching under the name of the King, would destroy both the Citie and the Kingdome.

Nature witty in policie, hath given to all creatures a naturall instinct to fortifie and preserve themselves, *ad conservationem specierum*, the earth hath mountaines to keep off the fierce invasions

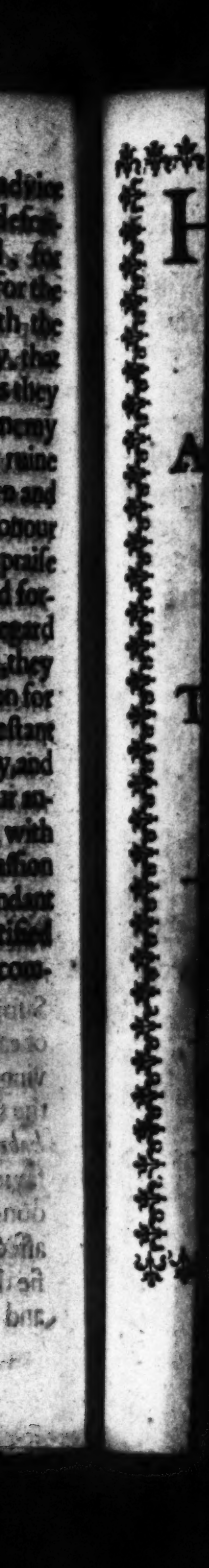
vations of the North wind, the Heavens are purified by cold, so that no malignant vapours can ascend higher then the middle region, and man is fortified by his inward vertues and spirituall graces, *murus adhereus ejus nil conscire sibi*, your Lordship is thus fortified in your owne person, but this City which is the heart of the Kingdome is by your Lordships care and vigilancy fortified with warlike workes, whereby your great care and love to the City doth most evidently appeare.

Even from the beginning of this cruell Civill Warre your Honour being armed with the compleat armour of Righteousnesse, have cheerfully stood in defence of the City, and the true Protestant Religion, and the whole State, wherein the Parliament and your Honour have proceeded with an invincible constancie and magnanimity, for *in magnis voluisse sat est, quum vetus aut perfici*, matters of State are not slightly to be intended but perfected, and I believe that all the honourable Members of the Houses thinke every one of themselves are employed, *consulere de religione, & communem servare salutem*, and how can this be better manifested then by fortifying the City on every side with Bulwarks and fortifications? and it is the Cities happinesse now in these great times of danger, that the Parliament and your Honour have so carefully provided for the Cities safety, which thing pleased well *Marcus Furius Camillus* Dictator of Rome, who seeing all the Senate and Subjects of Rome, not onely accord in the common execution of each office for common good of all, but willingly and lovingly both highest and meanest to provide for the security of the City, which he said was happy, *si tales vires in Magistratu habeat in salutem Civitatis tam concordibus junctos animis*: the saying of *Camillus* is now verified concerning the City of London; the Parliament and your Honour, together with all well affected Subjects in the City, have complied together to fortifie this famous City from the imminent danger of the enemy, and more especially the City must looke on your Honour as

the

the *rationale propugnaculum Civitatis*, who by counsell, advice and wisdome, are a rationall fortification to this City, defending it by your piety, and true profession of the Gospel, for God often passeth over the punishment of the wicked for the righteous sake; and moreover you have, together with the Parliament, provided for the generall security of the City, that children which shall be borne hereafter, may as soone as they get their tongues pray for your Honour: for should the enemy get entrance into this City, there would be nothing but ruine and desolation in the streets thereof, while men, women and children were sacrificed to the fury of the sword: your Honour therefore deserveth the Cities unfained approbation and praise for raising and advancing those praise-worthy workes, and fortifications round about the City of London; if they regard their children, wives, or any thing that is deare unto them, they must blesse your Lordship, who by your pious provision for the City, and your pious profession of the true Protestant Religion, doe shine like the Sunne in his sphere of the City, and are therein the high treasurer of the Weale-publicke, your authority being beautified with justice in executing Lawes, with wisdome for determining right, with mercy and compassion for releeving the distressed, and this is the glorious abundant treasure of your honourable minde, which God hath fortified with graces, and illuminated with understanding for the common good and benefit of this honourable City.

FINIS.



28

HONOUR ADVANCED:

OR,

A briefe account of the long keeping, and late leaving of the Close at *Litchfield*, Being a full Relation of all the Passages worthy observation during the whole time of the Siege; As also of the honourable tearmes upon which it was resigned.

Together with

The Names of those valiant Commanders who have done this service both for Church and State; Some of them unexperienced in Warre, yet all couragious for the Truth.

By Captaine John Randolph, *A Commander, and eye-witnesser in the said Close.*

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1 Sam. 2. 30. *Them that honour me, I will honour.*

April 29.

Printed for Tho: Underhill. 1643.

HONOUR ADVANCED:

OR,

A briefe account of the long Incepts

Printed for Tho: Underhill. 1643.

Gods goodneſſe and ſeverity:

MANIFESTED IN

The ſtrange preſervation of the Garriſon in *Liechfield* Cloſe, and after a long Siege, honourably ſurrendred to Prince *Rupert* and his Forces.

Faithfully Related by Jo: Randolph, *one of the Captaines in the ſaid Cloſe.*

I Need not tell the world what (to their coſt) they know, That Souldiers by action, and Printers by promulgation, are the two great Engliſh Factors. I am content to lay by my Sword, and handle the Pen at this time, not to encroach upon anothers imployment, but that ſuch as will, may know the truth of the paſſages concerning *Liechfield* Cloſe, of which I was an eye-witneſſe.

The Cloſe of *Liechfield* hath a ſtrong wall and buildings incompaſſing the Cathedrall Church, which all together make a very defenſible Fort. This was gained from the Earle of *Cheſterfield*, and divers other Commanders and

Souldiers (by the forces raiſed by the Lord *Brooke* after his death) under the Conduct of Sir *John Gell*, then Commander in Chiefe, who afterwards by advise of the Committee of the County, placed a Garriſon in it, conſiſting of about two hundred ſouldiers, beſides Captaines: This Garriſon Prince *Rupert* (having drawn his forces into *Staffordſhire*) ſummoned by a Trumpeter (the ſouldiers uſuall Herauld) on *April* the ſixth, to yeeld up the Cloſe unto him, conditioning that the Captaines and Souldiers ſhould be entertained to ſerve his Majeſty in their reſpective places, or elſe march away; we returned a direct denial, and told him we reſolved to fight it out: Hereupon, on *Saturday*, *April* the eighth, he advanced into *Liechfield*, the Inhabitants petitioning him ſo to doe, his forces then were about foure thouſand: *Sunday*, the ninth of *April*, they well obſerved us, intrenching themſelves, and in the night planted their Ordnance on the Eaſt ſide of the Cloſe, fitting their inſtruments, which on *Munday*, *April* the tenth, they plaid with in earneſt, ſhooting about one hundred and fiftie bullets roundlie, moſt of which weighed nintereene pound, and not all in vaine, for they pierced our walls very frequentlie, which we repaired with ſtones and earth without any prejudice to our ſelves, this deſigne not anſwering their expectations, they removed their Ordnance thence, and planted them on the South ſide, in a garden of Sir *Richard Dyots*, This proved to them labour in vaine, and then becauſe we had leiſure, we bravely mounted three or foure leather Buckets upon wheeles like a Morter-piece, which they let flie at furiouſly, and ſo ſpent the reſt of that day, in playing while we danced, ſome of them that while having laid the great Pond drie, that lay between their Ordnance and us, in the night following endeavoured with Fagots

to make a Bridge over the mud, and did halfe performe it before we could diſcerne it, after which we plaid them a fit with our muskets, to their loſſe, which yet did not deter them, for that deſigne (as much conducing to their advantage) they proſecuted divers nights, though we laid the man for the moſt part with the Fagot, and how ever they had a ſtocke ſufficient, and might ſpare men yet was the ſervice too hot, dead men and Fagots did not joyne hanſomely together, nevertheleſſe the day following they ſhot from the Garden or backeſide where they had pitched, by reaſon whereof they fired a houſe in the Town which they intended not, whereby eight or ten other houſes were conſumed, and that while we made way through the flames with our Bullets to meete our Adverſaries, and there many of them fell. Upon Saturday, April 15. they planted their great Ordnance at the South Gate neere the Mill, which is within a few yards of the Cloſe, and thence ſhot about ſixtie times, thereby battering all the Wall over the Percullis, intending to make their entry there on Sunday morning, and therefore during the ſmoake of the ſhot, attempted to ſcale the Walls, which the Sentinell eſpying diſcharged, as did other of our ſouldiers upon his Alarum, who were exceeding ready and diligent, notwithſtanding their continuall ſervice day and night, for the ſpace of fixteene dayes and nights, for ſo long the Siege continued, and ſo that Plot (as the reſt) miſcarried. In this aſſault we loſt one man, and they (as wee conceive) about ſixtie, yet ſo indefatigable were they, that they cauſed the Colliers

which they called to their assistance to under-mine us, which wee once or twice prevented by counter-mining and smoaking them out: Another Mine they had secreatly made from the Angell under one of our Towers, which wee suspected not; this being fully prepared, Prince *Rupert* did againe, *viz.* on Thursday morning, April 20. sound a Parly, and tendred us the former Conditions, which we againe refusing, they presently blew up our Tower, and there made a terrible wide breach, and entered it presently with much eagernesse and security as wee conceived, for many of their chiefe Commanders appeared first in it; about 40. of our Musketeers endeavoured to make good the breach, the rest of our souldiers being imployed on the Walls, which they were also now indeavouring to scale; these sortie seeing little execution done by their shot, being lead on by that truely valiant Souldier, Leiuetenant *Mydhope* did fall upon their Adversaries (being between two or three hundred) pell mell, and with their Butt ends of their Muskets, their Swords, and Holbeards, did most bravely repell them, slew many, among which was Colonell *Ufher*, Captaine *Corbet* (say some Sir *John Corbets* Son) and many other Officers, to the number of about 60. and wounded neare upon 100. others, amongst which were the Lord *Digbie* who is shot into the knee, Colonell *Wagstaff*, Mortally wounded, Colonell *Garret* hurt, tooke Prisoners divers great Commanders, among which was Capt. *Legge*, and Prince *Ruperts* Chaplaine, one *Askin* a *Scottish* man, unto whom a Chirurgion was sent, Prince *Rupert* having before requested it, after this, while some

of

of our ſouldiers made good the breach, we went preſently to cleare the Cloſe of thoſe that ruſhed in, being about 150. who apprehending all their owne, as in probability they well might, fell on Plundering; divers of theſe wee tooke Priſoners, others of them eſcaped downe the Ladders that were reared for their comming over unto us, a faire ſcape by Ladders.

We loſt in this dreadfull commotion not above eight men, two were blowne up with the Tower, and ſome foure or ſix wounded, and in all the ſiege before not above three or foure men; when we had breached a little, a Councell of War was called, and perceiving our danger, how deſtitute of all reliefe from men, and which was worſt of all, how very neere ſpent our Match and Powder were, not enough to make good another aſſault, we reſolved on theſe Articles to preſent to Prince *Rupert*.

1. *To leave the Cloſe, and to march out with our Bag and Baggage, and all our ſouldiers armed, and Colours flying.*

2. *To have eleven Carts provided for us.*

3. *That all the priſoners that any of the Kings forces had taken in* Staffordſhire, *ſince my Lord* Brookes *arrivall there, ſhould be releaſed.*

Unto which we added, that if Prince *Rupert* refuſed theſe termes, we would put all our priſoners we then had to the Sword, and die our ſelves upon the walls.

Upon the receipt of the Articles, Col. *Haſtings* came in to treate with us, and in a very ſhort time conſented to them, whereupon we marched forth orderly the next morning, being Friday, with our Colours

Colours displayed, being about 80. Musketiers, and as many Horsemen with their Horses and Armes, besides the Commanders, and so passed through Prince *Rupert* his Army, which was set guard wise about a mile in length, none of his Souldiers offering any abuse to us, and so we came safe to Coventry, some on Friday night, others on Saturday morning, and however we have cause to be humble, yet blessed be God, who hath not delivered us over unto death, but by us cut of many hundreds of our enemies.

That both our Commanders and Common souldiers who kept *Litchfield* Close may have their due commendations, this may not be omitted, namely, their great faithfulnesse as well as courage, for although Prince *Rupert* and *Hastings* used all meanes [as by commending them for their valour, proffering them preferment and good pay, &c.] to cause them to desert the Parliament, and serve under them, yet they refused, although they had never received penny pay in all that service.

The names of the Commanders in the Close.	The Names of some Commanders in Prince *Ruperts* Army.
Capt. *Edw. Doigh.*	Prince *Rupert.*
Serjeant Major *Russell.*	Earle of *Northampton.*
Capt. *Greives.*	Lord *Digby.*
Capt. *Henry Stent.*	Lord *Capell.*
Capt. *Edward Foley.*	Col. *Hastings, Stanley,*
Capt. *John Randolph.*	*Wagstaffe, Usher, Garret,*
Capt. *Spearing.*	*Harding, &c.*
Capt. *Richard Smith.*	
Capt. *Helmes.*	



K Periodical Publicatio
London
29

The third INTELLIGENCE FROM READING.

Dated from

His Excellency HIS QUARTERS

Before

READING,

April 26. at night.

London, Printed for *Samuel Gellibrand*,
April 28. 1643.

Mercurius Bellicus. April 26.

Sir,

I Have now taken up a reſolution as I ſhall have opportunity weekly at leaſt, to give what account I ſhall be able to make up, of the affairs of our Army, which I ſhall do with no more advantage then truth allows. For God be thanked we are not driven to the refuge of lies, which in the iſſue proves but a lying failing refuge. Let our adverſaries make contradictions betwixt their profeſſions and practiſes, maintain truth by lying, Law by ſtealing, the Proteſtant Religion by an Army of Papiſts, the Libertie of the Subject by plundring and impriſonment. I ſhall endeavour a conformitie betwixt our carriage and cauſe, we fight for truth, and ſhall uſe no Weapons, but what truth affords us. And within the compaſſe of this rule I ſhall continue your Intelligence from the twenty fourth of this inſtant, when you received my laſt, and in it, an account of Colonell *Middletons* ſurpriſe of the Kings Regiment of foot at *Dorcheſter*, to which I can adde nothing, but that the victory might have proved more conſiderable, if the advantage had been perſued to the utmoſt.

But let us not despise the day of small things, they lead to greater, as you shall now hear; On Munday afternoon, I know nothing considerable, but the losse of a Captain of ours, of Sir *Henry Cholmlyes* Regiment by name Captain *Nutty*, the first, and only man of that qualitie, lost in this service. On Tuesday morning, toward ten of the clock, they hung up a White Flag from the Town for a Parley: but before I give you any account of the circumstances of the Treaty, I shall upon certain Information, relate to you what fell out betwixt the Kings Army coming to the relief of *Reading*, and two Regiments of ours appointed to withstand and prevent them. The King with His Nephews, *Rupert* and *Maurice*, marched from *Wallingford*, or there about, bringing with them as we are crediblie informed; fortie five Troops of Horse, nine Regiments of Foot, but something thin and weak; twelve Peeces of Ordnance, some very great, a Demi-Canon Bullet we found shot, and some Ammunition for the relief of the Town. Our two Regiments appointed for their resistance were, The Lord *Roberts* his Regiment, and Colonell *Barclayes*; The Lord *Roberts*, his was drawn into two Divisions, one half to the right, to strengthen Colonell *Barclay*, the other to the left by themselves. The Kings whole face was neer, but two Regiments marched up to ours, A Green and a Red; our men did as they were wont, very resolutely, as the issue proves; for they slew above one hundred on the place, wounded many, some they carryed away, but left Serjeant Major *Smith* slain, whom they much bewail: The two Regiments were much disordered as appears by three hundred

hundred Arms, which were almoſt all of the Green Regiment, left upon the place, Drums and all; ſome of them had Money, it ſeems by thirtie pound taken out of one of their Pockets, I think *Smiths*, by a common Souldier of my Lord *Roberts*: In ſumme they were put to ſo much diſorder, that they with the reſt, made a very confuſed and haſty retreat toward *Wallingford*, not ſtopping till they came thither; a long march, but they went apace, and willingly: We loſt only four men, and Colonell *Barclay* received a ſlight hurt in the Arm, which as it cannot diſcourage him, ſo it doth no way diſable him. It is thought, if we had gotten over three hundred Horſe, they might have cut off very many of them; But let us be thankfull for this, and go on in the encouragement of it, to do greater things through the ſame ſtrength.

But I muſt further adde, that the Town was notwithſtanding relieved with ſome little ſupply, two or three Cart-loads of ſomething or other, light loaden, as appears by their galloping with their burden, being brought to the Water-ſide, but what was in them we know not. I know no more conſiderable Circumſtances of this buſineſſe, unleſſe I ſhould tell you that my noble Lord *Roberts* hearing that his Regiment was in fight, preſently rode up to their encouragement, and came in to them, before the end of the buſineſſe.

And the certainty of this Relation, need not be doubted, The managing of the fight, I received from Lievtenant Colonell *Bayly*, and the manner of the retreat, from Maſter *Ruſſel* who was ſent upon buſi-

buſineſſe to the Kings Armie, and Captain *Dundaffe*, who purſued them with a Regiment of Dragoons.

As for the buſineſſe of the Treaty, which it may be gives an ill ſound among you, as it hath done among our common ſouldiers, in regard of the manifold and manifeſt diſadvantage we have received by them in other places, it may be this preſent account will not reach the iſſue of it; if it do, I ſhall relate it. But the way of managing it was this; They ſent to parley, Colonell *Bolles*, Lievtenant-Colonell *Thelwell*, Serjeant Major *Gilby*; and we ſent to them, according to their demands, as Hoſtages, the Lord *Rotchford*, Lievtenant-Colonell *Ruſſell*, and Serjeant Major *Long*: The Parley was appointed three hours; but by a ſecond Meſſage, continued longer, in regard that they deſired liberty to go to the Kings Army, to acquaint the Commander in chief there with the terms: To that purpoſe Colonell *Bolles*, and Lievtenant-Colonel *Ruſſell* went together toward the Kings Army, and had returned the laſt night, but that it was ſo dangerous marching upon, our men following the retreat of the enemy, who gave fire upon them, not knowing who they were: But this morning they returned with a Letter from Prince *Rupert*, to my Lord Generall, ſuperſcribed, *To His Excellency*; Subſcribed, *Your ſervant Rupert*: Of which, the ſubſtance was, That he agreed to quit the paſſage of *Caverſham* (which he hath not) when the Articles of Treaty betwixt His Excellency and the Town were performed, and the men came to him, either to *Wallingford*, or *Oxford*. It hath now upon debate ſeemed good to His Excellency and the Councell, to con-

conclude the taking of the Town upon ſurrender: Its true, the terms are more Honourable then they deſerve, much like thoſe given our men at *Litchfield*, To march away with Arms and Ammunition, Colours flying, Baggage; And that thoſe perſons, not Inhabitants, as haye been accidentally ſhut up, have liberty to go away with their Goods; excepting any that have been of our Army; and thoſe Goods excepted from their Baggage, that have been taken from our friends, eſpecially the Weſtern Carriers: That they have liberty to march to *Wallingford*, or *Oxford*, without lett from our Forces, if they offer no Aſſault any where by the way; That they carry but four Pieces of Ordnance, and the Town be plundered neither by them nor us; That 24 hours time be allowed them for the performance of theſe Articles; And that they give up their out-Works, and three perſons of quality, as Pledges for the faithfull performance.

Although theſe terms ſeem too good for them, yet I hope they may be good for us; it will prevent the loſſe of thoſe men we can ill ſpare: If we go on, eſpecially with that eagerneſſe we are by ſome preſſed, we may ſo take the Town, as not to be able afterward to take the Field: The alteration of the weather, the difficulty of the work, the eaſineſſe of relief, the tyring our Armie with continuall Alarms from our enemies, and too hard duty, our compaſſe being too great for our men; the Quarters not being intrenched, the making our way clear, and I hope the reſolution not to ſtay, but march preſently after them, may be conſidered: And as theſe and ſuch like thoughts, I

ſup-

ſuppoſe, were the grounds of our Commanders reſolution; ſo I hope they may be of the ſouldiers and peoples ſatisfaction, which in all the wayes of Honour and equity is much deſired. I have little elſe for the preſent to impart, but that the Kings Armie is not invincible; if God ſo proſper and direct us as to take our opportunities; which through the help of our friends prayers, I hope we ſhall.

So I reſt, till the next opportunity.

FINIS.



K. England - Charles I.

30

A Meſſage with a Letter

ſent by his Majeſty to Prince *Rupert*, at or before the time of the taking or ſurrendring of Litchfield and the cloſe.

Willing and commanding Prince *Rupert* not to uſe any cruelty upon the Inhabitants of the aforeſaid City of Litchfield, but with all poſſible care and providence to preſerve the lives of our miſled and blinded people: Alſo to let the inhabitants upon reaſonable quarter depart the place with Bag and Baggage, to the end that no bloud might be ſpilt, whereby it may become an Acceldama, &c.



Aprill 28 1643

Printed for *I. Vnderwood* neare the new Exchange. 1643.

A Meſſage with a

ſent by his Majeſty to Prince

part, at or before the time of the taking

lurcundring of Litchfield and the cloſe

upon the Inhabitants of the aforeſaid City of Litchfield, how with

ſible care and providence to preſerve the Lives of our miſled and

blinded people: Alſo to the Inhabitants upon reading this

may become an Accuſation, &c.

A Message, with a Letter sent by his Majesty to Prince *Rupert*, at or before the time of the taking or surrendring of Litchfield and the close, &c.

Trusty and well-beloved Nephew Prince Robert, although wee know that your own knowledge and experience can conduct you in all military affaires, and that your loving affection unto us hath borne approbation by many testimonies and reall demonstrations in your constant and faithfull service, personally performed in our war, which we have endeavoured so much to decline, seeking and heartily pursuing after peace, which desires of ours cannot yet bee obtained; wee would have you therefore with us patiently waite the divine opportunity, which can in a moment settle and compose the universall distractions of our Kingdome, and by no meanes seeke to anticipate divine revenge on our subjects. For we are fully perswaded that a great part of our loyall people do recant and deeply cogitate and thinke on the fractions and

divisions of our disturbed States, and doe wish that by some happy and effectuall meanes they might [illegible] closed againe: But as the beginning is the hardest in all matters of importance, so now our Subiects being entred into this labyrinth of errour and refractory disobedience, cannot suddainly find out the clue of vertuous and religious loyalty to guide and leade them back againe: the way of a peace and accomodation is that which is pretended to be so hard to finde, and like absurd and weake actions that can onely fit their humour and fancy unto one part, so our Kingdome being now made the stage of war, they can present nothing but daily skirmishes, taking of Townes, and many hostile passages, whereas instead of performing the parts of Souldiers it would become them far better to fall downe on their knees, and with a loving submission comply with us for the happinesse and peace of our Kingdome, the ruine whereof (as in other Countries) must needs be the consequent and effect of a civill war. We doe thus open our mind unto you, that you may have a cleare prospect into our carefull thoughts in the prosecution of this war, which we follow and maintaine not voluntarily but being necessitated thereunto, and we wish that our people had never been so far blinded and drawne into false opinions of us and our integrious intents, as we shall answer one day, if it be our faults, before the high Tribunall, that we must use so sharpe a medicine as the Sword to cure their malady and their deceived understandings, and that ungrounded opinion should prevaile amongst them above all our former royall expressions and particular implorations of Heaven, as the constant witnesse of our thoughts and actions. But yet all this cannot make us forget our selves as they doe, we will containe our selves within the limits of a King,

and

and our good example shall induce our subjects to imitate the
shortness of our mercy, rather than the length of our
wrath, which we attribute to God) merciful,
and not in any thing pernicious to the blood of our peo-
ple, and as after the unfortunate Battle at Edgehill, we
gave you our Royal Nephew and Children most hearty
thanks for the great valour and loyall service that day per-
sonally expressed; but yet withall were told you, that we
were sorry there had been so much effusion of blood, and
that all in both Armies were our Subjects, for whose loss
in that unfortunate battle we were exceedingly and deeply
grieved, so our tender affections to our subjects that shall be
ever such, that we shall always smart in their calamities,
bleeding them as our owne. And as we have largely ex-
prest how we stand affected to our people, and what our
grace for them is, that this unnatural civill war should be
still prosecuted to our and their great detriment losse and
sorrow, so we would have you well belov'd Nephew, and
all others that imploy their endeavours to woe us to mercy,
in all humble manner to mingle severity with mercy, that
your and their carriage, and behaviour towards our Sub-
jects may guide upon their opinions, and take their affec-
tions rather than their Persons, that they may know our
Temple is the house of their King, united not to their de-
struction but conversion, and therefore we lovingly charge
and desire you our affectionate Nephew Prince Robert, to
looke on our people in all your marches and attempts as on
our people and subjects, capable of reclaiming though mis-
led, for which purpose therefore all your actions as bet-
ter beseem us, and the influence of our mercy shew us a King
tender

tender of the welfare of our subjects, and as a Father will not deale with his offending children with any rigorous violence, but doth forbeare his Justice with a compassionate unwillingnesse, so doe you unpartially carrying affections and intentions to our subjects, not as Lyons but as friends disagreeing that may hereafter be happily reconciled, since it doth alwayes appear more meet to Heaven to preserve than destroy. And since this civill flame cannot be suddainely quenched, let us not pull downe the Kingdome into ruine and devestation, but goe on this war in a saving way, since the losse is as great on our side as on our subjects part, wee send you this premotion, because wee expect daily to bee more engaged with hostility, and great forces are advancing towards us, with what intentions wee know not, but such they appeare that we must resolve to oppose them and their pretences, as contradictory to our Desires and Commands, and prejudiciall to the safety of our Person, and therefore we would have you know our Royall Will and pleasure is, to bee merrifull in all our designes whereunto we shall by the instigation of an Army advancing towards us be provoked, desiring you and all our loving subjects and Commanders to deale temperately, and with as much curtesie and humanity with all our other subjects on the contrary part, as if all our performances and actions in hostile manner were by them necessitated and not by us desired, for though we have chosen Oxford yet a while to bee our place of Residence, and of our Army for the safety of our Person, we doubt not but that as the Soule is not contayned in one but every part of the body, so our power will bee so largely diffused and extended through all and every part of our Kingdome, that we shall not want sufficient strength to resist any opposing forces, if any be so impyous to attempt

such

such violente against us under specious and faire pretexts and pretences, while knowe that our cause is most just and right as it were repugnant to the good of the Commonwealth to accept of our subiects service, in these great and civill distractions, doe you therefore good Nephew by your managing all affaires in this civill war, teach our people to bee undeceived in us, the merciful King in our actions make it appeare that you are no malignants, no evill Counsellours, but that you stand in defence of us as much as they pretend to doe, and that you seeke not the ruine and destruction of our kingdomes, which aspersions are cast upon you, which can bard acceptable entrance into us, that to all our subiects may be continued that all the calamities which this civill war shall introduce upon this land are occasioned by malevolent opinion and ungrounded furie, and not from us, and as you have begun and besieged our City of Litchfield, to have a care of spilling or shedding innocent bloud which are amongst them, but there when you may destroy, save where time and opportunity gives hantage: let our subiects if they will or desire, it have free quarter, & march with bagge and baggage forth of our City, provided they doe not use any outrages, or offer violence to the said town of Litchfield, and hereof faile not as you desire the good of us, who desire nothing more than the good happinesse and peaceable government of our kingdome, and not the effusion of the bloud of our subiects, mercy being the highest attribute of a King.

The Postscript.

The Post-script.

YOur Highneſſe may underſtand by this Letter his Majeſties reall intentions, how your princely thoughts ought to be ſteered in your reſolutions, and in all your warlicke affaires and enterprifes,

I am yours to command.

Edm. Nicholas.

From the Court at Oxford, April 8

1643.

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Carmen Elegiacum, 31

ENGLANDS ELEGIE,

OR

Lamentation.

Zion ſtretcheth forth her hands, and there is none to comfort her: the Lord hath commanded concerning Jacob that his adverſaries ſhould be round about him: Jeruſalem is as a menſtruous Woman in the midſt of them. *Lam.*1.17.

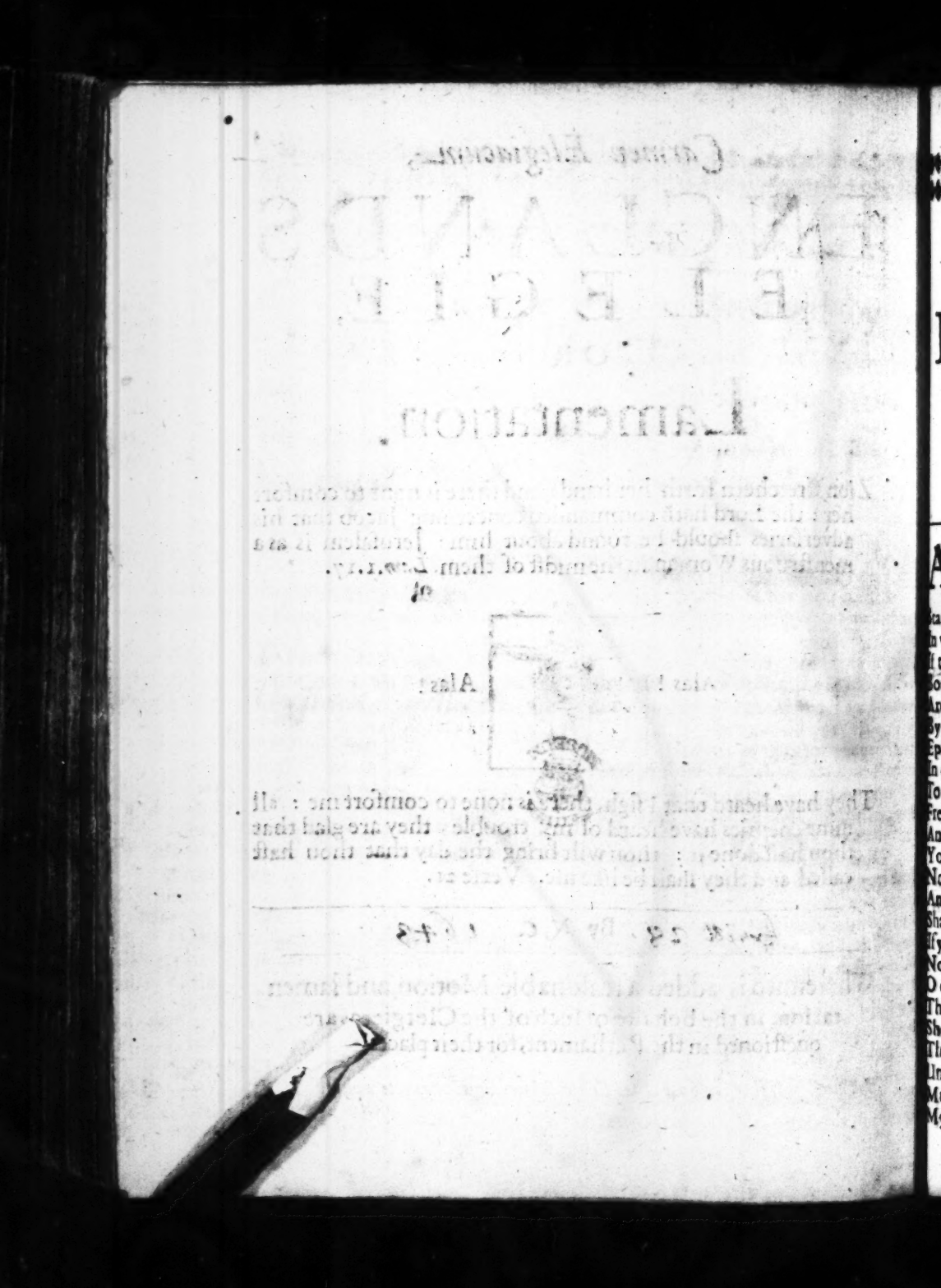


They have heard that I ſigh, there is none to comfort me: all mine enemies have heard of my trouble, they are glad that thou haſt done it: thou wilt bring the day that thou haſt called, and they ſhall be like me. Verſe 21.

Aprill 24. By N.C. 1643

Whereunto is added a reaſonable Motion, and lamentation, in the behalfe of ſuch of the Clergie, as are queſtioned in the Parliament, for their places, &c.

Put me (I pray thee) into one of the Prieſts Offices, that I may eate a piece of bread.



CARMEN ELEGIACVM.

ENGLANDS ELEGIE OR LAMENTATION.

ALL yee my Sons that True and faithfull be,
Come and lament my wofull miserie,
Lift up your voyce with me, and cry amain,
Stand for your lives, or all is but in vaine;
In vaine yee hope for to enjoy sweet peace,
If that from Thrall your selves you'll not release;
Both I your Mother, you my Sons and all,
Are sold for slaves, for to be kept in thrall,
By Papists proud, in cursed insolent
Episcopacy for ever to relent;
In chaines of horrid darkth and ignorance,
To loose sweet freedom this shall be your chance,
Freedom that is Ghostly, freedom corporall,
And whatsoever deare or neare you call;
Your Lands, Estates, confiscate all shall be,
None buy nor sell without a Patentee;
And all you Farmers that are rich in Land,
Shall have ten pound *per annum* in your hand;
If your Land be worth five hundred *li.* a yeare,
None must enjoy it but a Popish Peere:
O cursed time when this to passe shall come,
That I and mine back to the See of *Rome*,
Should captivated be! alack this is not all,
The blood of my deare Children first must fall
Into the ground; and famous *London* that
Must even with the ground be layed flat;
My chiefest Garland and my darling deare,
They're bent to spoyle, and that without all fear.
O pittie me all yee that be my friends,
O helpe, deliver me from cursed gins —
Of these blood-suckers, from their dire Enemie,
And from their fury yeeld me some defence:
Is this matter small all yee that passe along?
Have yee no eyes to weep? my young men fro
In streets do fall a maine, the Country's stroy'd
And I am left as desolate and voyd:
O that my Children had bin wise indeed,
To have prevented this distresse and need,
O that they yet were wise to understand
And minde the good of me their Mother, and
Also of themselves and their Posteritee,
Which after times and future age shall see,
And that they would unanimously agree,
To keepe themselves and me their Mother free
O what will come upon the following race,
Of these my Sons inhabiting this place;
If that curst crue of Hell-hounds should preva
And cause my true borne Sonnes of life to fall
But senselesse blocks a many of them are,
That seeke their own Ruth and destruction d
Of pitteous men now oh how few there be,
Amongst an hundred one or two, or three;
I look't for some that should have pitie taken,
But loe my seeming friends have me forsaken.

lay they that ſhould preſerve me from the harm
Of curſed Caterpillers which do ſwarme
n every place: they cruelly are bent,
For to ſubvert me, and to circumvent
My Sons, and utterly to overthrow
Mine honour, and to bring me down full low:
Much wrong I have already ſuffered.
haue bin forc'd to drinke the blood that's ſhed,
Vith ſuch injuſtice that Ile nere forget,
Till blood of th'authors ſhall my garments wet.
Till vengeance from great *Iupiter* ſhall fall
Upon their pates and eke conſume them all.
What wrong have I to theſe Malignants done,
hat they in me this miſchiefe hav
alwaies of their welfare have bi
hough they in thankfulneſſe are
nd where have I bin ſlack in an
hat might conduce for to conten
Vho is my eldeſt in order and de
nd whom would I advanced ha
have by all meanes alwaies ſoug
hough they for mine it ſeemes have
did command my younger Sonnes alſo,
hat they as one ſhould ſerve the elder tho
or to conſult about his good eſtate,
o put an end to difference and debate,
hat ſo he might have had a happie Raigne,
nd he and I have bin no longer Twaine,
r though he be my eldſt my life to me,
precious is as any Sons can be;
eir duty they to'th utmoſt have diſcharged;
r which their honours ever be inlarged;
Mothers bleſſing ſhall upon them light
hen Sons of *Beliall* may not ſtand in ſight
fore the Judge, for that they have obey'd,
ntring themſelves for me being not diſmaid
ith great *Goliah*; let them be renown'd
ever, and alſo their labour Crown'd
ith glory, and although they can't prevaile
Treaty with theſe Rebells, yet to quaile
ir force and ſtrength, they haply may be able,
re all my children that love Truth but ſtable;
w ever henceforth I reſolv'd ſhall be,
yet to come in wilfull ſlaverie.

And though to ſtand it out I've ſlender meanes;
Ile fight and cry with ſuch deplored theames,
That great *Iehovah* nere at reſt ſhall be,
Till he accord juſtly to anſwer me;
And oh that my deare children were reſolv'd,
To ſtand upon their own defence involv'd
In ſo much doubt and feare and jealouſie,
Nay plainely deſperate that yours ſelves may ſe
Of reſt and quiet, peace, there is no hope,
Unleſſe you will conſent to ſerve the Pope:
'Tis true, they make Apologie and defence,
And cover miſchiefe with a fine pretence,
As if they onely ſtood for to uphold,
The ſame Religion which they had of old
n this,
miſſe;
rmount
ancie
e yet:
ou true,
rue,
Be not deceiv'd with theſe falſe forgeries,
Let not thoſe murtherers ſlay you with their lie
For Queene *Elizabeths* could not give content,
Nor were they pleaſ'd with *Iames* his government
In matters that are cal'd Eccleſiaſtick,
Witneſſe the practiſe of thoſe ſoule Fantaſticke
Epiſco-puppies, who of late would ha
New Service, Cannon-bookes, *Et cetera*;
But this hath bin their manner aye to cover,
And palliate their Knav'rie and to ſmother
Their Treachery, with faire gloſſing words,
Which hath more miſchiefe wrought then have
For my part I ſhall ever ſtand it out, (their ſwords
Againſt that curſed Diabolick rout,
And this hath bin my reſolution aye,
And mine, and mine, let every true Son ſay.
But haply ſome ill members may object,
Let us have Peace, and Truth we not reſpect,
Alas poore ſoules you little do conſider,
That Peace and Truth do alwaies go together;
Know this that they that baſely ſeeke to ſave
Their lives, ſhall ſoon'ſt of all deſtruction have:
If

CROPPED PAGES

fafe for me my ſelfe up for to yeeld
bondage, and for aie to looſe the field
hope, of comfort, and elſe of redreſſe,
d ſtill to lay in woe remedileſſe?
woe to you that ever you were borne,
re-come by that damn'd crue, of God forlorne:
life that languiſheth is worſe then death,
erefore my ſtate and life Ile now bequeath
o the hands of thoſe True Sons that be,
nd to all thoſe elſe that ſhall pitie me.
an no longer beare the injury,
bloody Tyrants curſed cruelty;
ng have held my peace but now awaine,
cry to *Iove* till he replie againe.
od cries *Edge-hill*, blood *Brainford* Innocents,
l cries in every place yet few relents.
how few doe minde the ſad condition.
wnighoms and *Cicesters* deſciſſion;
how few there
reat oppreſſion o
they beyond al
many poore m
charge and all th
ich they of pitie
w little if't of ma
d with what ſlend
l thoſe injuries be
put upon the Cav
ecryes of all the b
nd all the wrong th
lounts up toth' eare
l ſeeke revenge fro

Who Juſtice doth undoubtedly alway,
And vengeance to deſerving men will pay;
And ſince it is my face with Germanye,
And with my Hand-mayd *Ireland* to be
In wofull plight, through curſed brood of hell,
And Divells bids in that moſt wicked ſpell,
Ile take the Cup undauntedly and drinke,
And from a righteous cauſe I'l never ſhrinke;
But yet in this I will not wanting be,
To tell my Sons of all my miſery,
And to implore their helpe er't be too late,
That they may not buy Time at too deare rate;
It grieves me much to ſee how ſlow you are,
As if you were afraid or did not dare
For to reſiſt your crueleſt enemies,
That thinke too good the worſt they can deviſe
Againſt you, ſtand upon your feet,
If ever you again ſweet Peace will greet;
to preſerve the Land
uth, and Peace you'l ſtand;
s courageous men indeed,
nor ſhrink in time of need.
n to you a word I'le now
d firſt put unto the Plow.
Brethrens hearts to faint,
are to their complaint,
nd aid gratis one houre,
ſtian force and power;
th in ours up is bound.
ere will yee be found.
y cauſe with God and yo
my hands for helpe I ſue.

TIGHTLY

BOUND

lay they that ſhould preſerve me from the harm
Of curſed Caterpillers which do ſwarme
n every place: they cruelly are bent,
or to ſubvert me, and to circumvent
My Sons, and utterly to overthrow
Mine honour, and to bring me down full low:
Much wrong I have already ſuffered.
haue bin forc'd to drinke the blood that's ſhed,
Vith ſuch injuſtice that Ile nere forget,
Till blood of th'authors ſhall my garments wet.
Till vengeance from great *Iupiter* ſhall fall
pon their pates and eke conſume them all.
What wrong have I to theſe Malignants done,
hat they in me this miſchiefe have begun?
alwaies of their welfare have bin tender,
hough they in thankfulneſſe are very ſlender;
nd where have I bin ſlack in any thing,
hat might conduce for to content the King?
Vho is my eldeſt in order and degree:
nd whom would I advanced have but hee?
have by all meanes alwaies ſought his good,
hough they for mine it ſeemes have little ſtood:
did command my younger Sonnes alſo,
hat they as one ſhould ſerve the elder tho
or to conſult about his good eſtate,
o put an end to difference and debate,
hat ſo he might have had a happie Raigne,
nd he and I have bin no longer Twaine,
r though he be my eldſt my life to me,
precious is as any Sons can be;
eir duty they to'th utmoſt have diſcharged,
r which their honours ever be inlarged;
Mothers bleſſing ſhall upon them light
hen Sons of *Beliall* may not ſtand in ſight
fore the Judge, for that they have obey'd,
ntring themſelves for me being not diſmaid
ith great *Goliah*; let them be renown'd
ever, and alſo their labour Crown'd
th glory, and although they can't prevaile
Treaty with theſe Rebells, yet to quaile
ir force and ſtrength, they haply may be able,
re all my children that love Truth but ſtable:
w ever henceforth I reſolv'd ſhall be,
yet to come in wilfull ſlaverie.

And though to ſtand it out I've ſlender means,
Ile fight and cry with ſuch deplored threnes,
That great *Iehovah* nere at reſt ſhall be,
Till he accord juſtly to anſwer me;
And oh that my deare children were reſolv'd,
To ſtand upon their own defence involv'd
In ſo much doubt and feare and jealouſie,
Nay plainely deſperate that your ſelves may ſee
Of reſt and quiet, peace, there is no hope,
Unleſſe you will conſent to ſerve the Pope:
'Tis true, they make Apologie and defence,
And cover miſchiefe with a fine pretence,
As if they onely ſtood for to uphold,
The ſame Religion which they had of old
Within their Fathers dayes: I'le tell them this,
A thing's well done where nothing is amiſſe;
What reaſon is there for me to account
That more Authenticke and more to ſurmount
In glory; which was wrought in Infancie
Or riper age of knowledge, pray judge yee:
But harke deare Children I will tell you true,
Give eare to me your Mother left you rue,
Be not deceiv'd with theſe falſe ſorgeries,
Let not thoſe murtherers ſlay you with their lies
For Queene *Elizabeths* could not give content,
Nor were they pleaſ'd with *Iames* his government
In matters that are cal'd Eccleſiaſtick,
Witneſſe the practiſe of thoſe ſoule Fantaſticke
Epiſco-puppies, who of late would ha
New Service, Cannon-bookes, *Etcetera*;
But this hath bin their manner aye to cover,
And palliate their Knav'rie and to ſmother
Their Treachery, with faire gloſſing words,
Which hath more miſchiefe wrought then have
For my part I ſhall ever ſtand it out, (their ſwords
Againſt that curſed Diabolick rout,
And this hath bin my reſolution aye,
And mine, and mine, let every true Son ſay.
But haply ſome ill members may object,
Let us have Peace, and Truth we not reſpect,
Alas poore ſoules you little do conſider,
That Peace and Truth do alwaies go together;
Know this that they that baſely ſeeke to ſave
Their lives, ſhall ſoon'ſt of all deſtruction have:

…ſafe for me my ſelfe up for to yeeld
…o bondage, and for aie to looſe the field
…Hope, of comfort, and eke of redreſſe,
…nd ſtill to lay in woe remedileſſe?
…woe to you that ever you were borne,
…re-come by that damn'd crue, of God forlorne:
…life that languiſheth is worſe then death,
…herefore my ſtate and life Ile now bequeath
…nto the hands of thoſe True Sons that be,
…nd to all thoſe elſe that ſhall pit ie me,
…can no longer beare the injury,
…f bloody Tyrants curſed cruelty;
…long have held my peace but now awaine,
…le cry to *Iove* till he replie againe.
…lood cries *Edge-hill*, blood *Brainford's* Innocents,
…lood cries in every place yet few relents.
…lack how few doe minde the ſad condition
…f *Bromighoms* and *Cicesters* deſciſſion;
…lack how few there be that lay to heart,
…he great oppreſſion on the Cities part,
…ow they beyond all meaſure are put to it,
…ow many poore men grievouſly do rue it?
…ie charge and all the paines of Parliament,
…hich they of pittie for my good have ſpent;
…ow little is't of many now regarded,
…nd with what ſlender thanks did they reward it;
…ll thoſe injuries beſide a thouſand more,
…e put upon the Cavalier his ſcore.
…ee cryes of all the blood unjuſtly ſhed,
…nd all the wrong that in the land is bred,
…lounts up toth' eares of great *Iehove* to ſee,
…nd ſeeke revenge from him and remedie,
Who Juſtice doth undoubtedly alway,
And vengeance to deſerving men will pay;
And ſince it is my fate with Germanye,
And with my Hand-mayd *Ireland* to be
In wofull plight, through curſed brood of hell,
And Divells birds in that moſt wicked ſpell,
Ile take the Cup undauntedly and drinke,
And from a righteous cauſe I'l never ſhrinke;
But yet in this I will not wanting be,
To tell my Sons of all my miſery,
And to implore their helpe ere't be too late,
That they may not buy Time at too deare rate;
It grieves me much to ſee how ſlow you are,
As if you were afraid or did not dare
For to reſiſt your cruelſt enemies,
That thinke too good the worſt they can deviſe
Againſt you, ſtand upon your feet,
If ever you againe ſweet Peace will greet;
If ere you'le ſeeke for to preſerve the Land
If ere for right and Truth, and Peace you'l ſtand;
Now ſhew your ſelves couragious men indeed,
That will not flinſh nor ſhrink in time of need.
And valiant *Scotch-men* to you a word I'le now
Speake: you your hand firſt put unto the Plow,
Don't ſuffer theſe your Brethrens hearts to faint,
But yeeld a willing eare to their complaint.
And lend your helpe and aid gratis one houre.
Againſt that Antichriſtian force and power;
Your weale and wealth in ours up is bound.
If we be loſt, then where will yee be found.
And thus I leave my cauſe with God and yo
And ſpreading forth my hands for helpe I ſue.

A Reaſonable Motion. In the behalfe of ſuch of the CLERGIE as are now queſtioned in PARLIAMENT for their p aces.

VOuchſafe (GREAT LORDS) with patience for to heare,
Our juſt requeſt, which we preſent you here.
'Tis ſaid abroad, that you the Church would free,
Of ſundry faults, which in the ſame there be.
But that it's fear'd, and you perhaps conceive,
A change of things, we Prieſts will not receive.
But will ſtand out for things we former had,
And doe them ſtill, though you ſhall thinke them bad.
But we doe hope, by this to make it cleare,
That no ſuch thing, of us you need to feare.
For we (like Scots) will not ſuch things put by,
As are impoſ'd by Soveraigne Majeſty.
Nor are we like the Puritaniſh Sects,
Who'll doe no more then what the Word directs.
We never yet have ſhew'd our ſelves ſo ill,
But what the State injoyn'd we did it ſtill.
And that your Honours may be ſure of this,
We can produce the Ages paſt for us.
You know *King Edward* did the Maſſe put downe,
And ſet the Service Booke up in the Roome.
We then the *Clergie* of the Land throughout,
Forſook the old and tooke the newer up.
When he was dead and *Mary* had the Crowne,
Then up goes Maſſe, and Service it comes down.
Yet we Sir Prieſts as men of quiet Spirits,
Obey'd the Prince and turn'd unto our vomits.
Some few Yeares after *Mary* being dead,
The Crown is ſet upon Her *Siſters* Head.
Now Shee againe puts downe the Idoll Maſſe,
And hath the Service as before it was.
To this our Father Prieſts did then ſubmit.
Though moſt perhaps did mind it was not fit.

Yet

Yet what the State did thinke for to be beſt,
They queſtion not but do't, and therein reſt.
What they have done, we meane the like to doe,
Conforme our ſelves, to things confirm'd by you.
If you put down our Biſhops from their Chaire,
Their Lyturgie, and Courts, and other geere.
What next by you, ſhall be enacted then;
Shall be obſerv'd by us, the Clergie Men.
But if you pleaſe to have them yet ſtand ſtill,
We are content, and yeeld to them we will.
For Government and Worſhip what care we,
Or Rites and Orders what in Church there be.
Our care is onely, for to keepe from wants;
For Conſcience here, we leave to Puritants.
And this we judge to be no wiſe Mans caſe,
To deeme his Conſcience better then his place.
The Canons late, which were on us impoſ'd,
By you are thought not fit for to be us'd.
Yet we (Sir Prieſts) did ſtand ſo much in awe,
As that we meant to yeeld unto their Law.
And ere that we will leave our gainefull Trade,
We'le ſtoope to all what er'e by man is made.
Therefore brave Lords as you in Courts now ſit:
So let Religion be, as you thinke fit.
We take no thought this way about Gods will,
But how to keep our Benefices ſtill.
And hope we doe, although the better part,
To caſt us out, can find it in their heart.
Yet there are ſome will ſpeake for poore Sir *Johns*;
Eor lazy Dogs, old Prieſts, and idle Drones.
For Pluraliſts, Nonreſidents and ſuch Men,
The *Clergie* now conſiſting moſt of them.
And cauſe there is, the matter ſhould be ſo,
For if turn'd out (alas) what ſhall we doe.
It's now ſo long, ſince we forſooke the trade,
Of Cobling, Weaving, Thatching, and the Spade.
That for to worke our bodies are unfit:
Nor can we bring our hearts at all to it.

If

If we therefore, muſt let our Prieſthood fall:
This then we beg moſt humbly of you all,
That ſtill we may enjoy our belly cheare;
And idely live, without all worke or care.
And if your Honours, will but grant us this,
We are content, if you will us diſmiſſe.
For we came to the place for conſcience ſake,
As to be fed, and labour none to take.
But yet we thinke, much better will it be,
That in a Prieſthood, left alone be we,
For if the Puritants, the onely men,
Who wiſh us out, that ſo they may come in,
Doe get but once into our place and Roome,
They will not doe, as we (poore fooles) have done.
They are (Forſooth) ſo ſcruplous in their wayes,
That if it be againſt Gods holy Lawes,
They will dot doe it, no although it be,
A thing required of his Majeſtie.
But as for us, our carriage is not ſo,
If State command, we never ſay it no.
And this we dare affirme there is no where,
A more time-ſerving Clergie then is here.
When our ſweet Biſhops, had by Act obtain'd:
To have Gods holy Day with Sports prophan'd.
Although the purer ſort, againſt it taught,
Yet we confirm'd, although we knew 't was naught.
What ever *Land* devis'd and on us caſt,
We did the ſame, to hold our livings faſt.
And we fore-ſaw what further was his hope,
To bring us all in ſervice to the *Pope*.
Which things if he had once but brought to paſſe;
To yeeld thereto our full intentment was.
And thus we have your Honours made to ſee,
Why in the Prieſt-hood we ſhould ſuffer'd bee.
Namely for this, and nothing elſe at all,
There's nought ſo bad, but yeeld thereto we ſhall.

——*Quid rides? mutato nomine de te Fabula narratur.*

FINIS.

BRITAN MVSEVM

